

THE
**Chinese Recorder**
AND

MISSIONARY JOURNAL.

VOL. XV.

JULY-AUGUST, 1884.

No. 4.

CHRISTIAN PERSECUTIONS IN CHINA—THEIR NATURE, CAUSES, REMEDIES.

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THE position of the Christian Missionary in China is a unique one in history. We do not come out as the missionaries of the Roman Empire went to the north of Europe, the emissaries of a power that is certain to swallow up all existing civilization. We are not invited here to supply a deeply felt want as the early Buddhists were nearly 20 centuries ago, nor granted lands and temples, as the Nestorians were granted a thousand years ago, nor received into royal favour as the Jesuits were 200 years ago. No high official has undertaken to fight our battles for us, no band of scholars has been formed to advocate Christian philosophy. Our numerous institutions, educational and philanthropic are still, for the most part, unsupported by Chinese funds. Our religion is comparatively unappreciated by the devout people, and the teachers of Christianity, whether native or foreign, are often not given respect equal to that of the idle priests of the land.

Had it not been for our triumphant faith which owns no defeat, the comparatively small results of so many years of unwearied toil, would have made us hang up our harps on the willows, and to cry, "How long, O Lord, how long shall thy people be desolate and thy holy name be in dishonour."

It is not only that we are not received as benefactors of the Chinese nation, but missionaries and converts are visited with direct persecution which takes an infinite variety of form and comes from every class in China without exception.

Before proceeding to enumerate the various persecutions which befall us, it is but fair to the Chinese to say that we sometimes get warm welcome. Not only among Christians, but also among heathen

have we been guests. Scholars have spontaneously offered us their school-rooms for a night's lodging, the gentry have invited us to a friendly dinner, some officials do the same and their families come to visit our families. One friendly Chi-fu asked us why we did not build a church in Taiyuen fu. Another Chi-fu who had at one time attended freely the Peking chapels, declared that he would be glad to see Christianity more generally accepted by his countrymen. A Chi-hsien volunteered to offer special kindness to any missionary who might come in his way, and several of the Chou hsien officials have issued proclamations and adopted other means readily for the protection of Christians. Without this it would be scarcely possible to gather in so many new Christians annually. Whilst there is a considerable number disposed to be friendly and a far greater number neutral, still the great mass is hostile and in some places increasingly so.

We begin with persecutions from the common people, such as labourers, farmers, tradesmen. One man is charged with being unfilial because he is a Christian and is obliged to flee from home for his life. Another has his house broken into at night and his son so abused and beaten that he cannot attend school. A third is set on when at evening prayers, his books and clothes torn and he himself beaten. A constable and head of a theatre took a Christian to the Yamen for refusing subscription to idolatrous theatricals. A headman of a village having a proclamation sent by the magistrate for him to post in the village to prevent the Christians being molested, would not put it out, and one of the Christians there was told he need not expect to have his debts paid him. Then a ditch was dug round his house, so that his wife who was blind could not possibly leave it. A placard was put up outside one of our houses accusing the missionaries of being the chief cause of all China's calamities and urging the people to assemble and exterminate us. A Society of several villages called the Lien Chwang Hwei has been formed for the purpose of resisting the progress of Christianity. One evening when the Christians were quietly at worship, a number of men belonging to this Society fell on them and 12 were more or less injured.

All this occurred in less than a year from April to October 1883. The years previous the Christians were persecuted by walling their doors and windows at night, by refusing water from the village, or by stoning them as they went to fetch it. Some have had their stacks of winter fuel burnt and others have had their houses burnt. Some have been swung up by their thumbs over beams, others sent in chains to the Yamen without warrant. Some are

threatened to be shot, others compelled to leave the villages where they lived. I have seen a woman who had been beaten black and blue, another had her head cut with a sword. Tradesmen form themselves into a Society to exact an oath not to enter a place of worship. All Christians, men and women, old and young, baptized and unbaptized are so accustomed to be abused with bad names in cold blood, that their perseverance is a standing miracle of the glorious power of Christian truth.

Again, the gentry persecute. In one city they combined to make a joint petition to the magistrate that no house should be rented either for chapel or dispensary and when the British Consul insisted on getting a house, they excited the populace to employ the most abusive language wherever the missionary appeared on the street, and heaped up such abominable filth before his door night after night that he had eventually to give up the place. In another city one of the gentry went into our school, without asking permission from the missionary, and after leaving circulated the report that foreigners kidnap children and send them off to the ports. He visited the leading men of the adjacent streets and exhorted them to get up a row so as to drive the missionary away. That being unsuccessful he begs the Chih-hsien and afterwards the Chi-fu to exercise his influence to prevent the missionary residing in the city. In another city a B.A. (Siu-tsai) lays a false complaint against three native evangelists and a warrant is issued at once to arrest them. In another, one of the gentry who had been a military student, armed himself with a sword and headed a mob which battered the door of a newly rented house with stones and bricks and threatened the missionary's life. He was fortunately absent that night. Placards also were circulated about another house, threatening to burn it down, beat the foreigner and kill the middleman. Prizes were offered for the best essays in the same style as the "Death blow to Corrupt Doctrines." The Children of Christians are often refused admission to Confucian schools.

But the most formidable opposition is from the officials themselves. On a dozen Christians who had been attacked asking the magistrate for redress, he abused them soundly for leaving the religion of their ancestors and told them to go home and live in peace! When the missionary appealed in their behalf nothing was done. When a Christian was brought to the Yamen for not subscribing to theatricals he was punished, ostensibly for transgressing Yamen etiquette. Afterward he was prevented from opening his shop, and asking protection, was told by the magistrate, "You are a Chinese subject, wear Chinese clothes, eat Chinese

food, trade with your own countrymen—why do you follow foreign heresies?" In one village three attacks were made on the Christians in one month, and when redress was sought, not only was none given, but they were told by the magistrate that they made a great mistake if they expected foreign missionaries would be able to protect them all their lives. When proclamations are issued to prevent the Christians being molested, the very rare occasions on which their persecutors are punished at all, tend to make them nothing more than a dead letter.

Soldiers rush into a house with swords and spears and create a disturbance while the Christians are in the midst of their worship. A Manchu Lieutenant-general puts forth a proclamation forbidding the Manchus coming near the missionary and the Manchu city for a long time after was so hostile that the missionary had to go round the city instead of through to avoid the insult and abuse consequent on walking quietly through it. A husband goes to the Yamen to beg for redress for his wounded wife. For two days he has to wait and be abused by the underlings for becoming a Christian and when he does see the official he is exhorted to live at peace with his neighbours and sent home with a plaster to put on the wound. That is his redress! A missionary rents a house in that city and the neighbours object. He says he is willing to take any other they will get instead. They refuse to get him any and he takes possession temporarily until he can get another, and then a man arms himself with a sword and gathers a mob, and attacks the house at night. The district magistrate refuses to punish the leader in any way; on the contrary a warrant was issued to arrest the landlord and middlemen as if criminals, although *they* were among the chief of the gentry.

The magistrate further invites the leader of the disturbance and a few of the gentry to his Yamen and tells them that in Honan once when a mob set fire to a missionary's house he ran away and was so scared that he never returned again. The bluntest present could not misunderstand his suggestion. When placards were put out against the missionary's occupying a house where there were no neighbours objecting to his doing so, threatening to burn, injure and kill, the magistrate positively refused to take any action to check the lawlessness. On appealing to the Chi-fu, he also refused to interfere referring the missionary to the Chi-hsien again, and then instead of the Chi-hsien doing any thing, he had the audacity to repeat the threat of burning the house to the face of the missionary. The Chi-fu threatened to dismiss from his Yamen a man who had been friendly for years to the missionaries, unless he discontinued

his visits to them. Then when the majority of the people were friendly or indifferent, the Chi-fu, Chi-hsien and a military official in the place instigated a lawless rabble to make mischief. The result was not only to make it extremely difficult for missionaries to rent new houses, but to retain those in which they lived. One landlord has refused to keep the agreement formerly made unless more money be given.

The above difficulties occurred in the prefecture of Ts'ingchou in Shantung. In the prefecture of Tsinan we have work in five other counties (hsiens). Some of our evangelists in those districts had been assaulted arrested and driven out. To prevent repetition of the same lawlessness, a polite letter was sent to each magistrate of the five districts requesting the issue of proclamations to instruct the people not to molest preachers peaceably pursuing their calling &c. Only *one* sent a civil answer, two refused, one sent no reply, and the fifth contemptuously refused to see even his card adding "Is not the Governor gone to Chefoo to exterminate all the foreign devils?" and other violent and abusive language which the messenger would not repeat.

To sum up, all the above took place in the English Baptist Mission alone, mainly in the prefectures of T'singchou, and Tsinan in the province of Shantung. With *one* exception all the cases have occurred within two years. Not that there were no persecutions before, for very severe cases occurred, but those took place at a time when a colleague now absent in Europe was in charge. These not being so well known to us are therefore omitted.

In order to get a truer conception of the state of persecution and the outlook for the future, a glance should be taken at some of the difficulties of other Missions. In some of these I quote from memory and can only vouch for general accuracy; in others I know the circumstances thoroughly.

Dr. Porter of the American Board told me that the Têhchou official in Shantung exacted a promise from the inhabitants that they would insult foreigners whenever they passed through the city. How it happened that the American Cousul was the first to pass that way after this and how he was insulted is well known. The same official caused his underlings to circulate some of the most damaging reports about the morals of the Mission. That these things did not terminate in any great injury was owing to the missionaries having won the confidence of the people by so much kindness and benevolence. When a new officer was appointed to Têhchou he asked the Governor of Shantung for instructions how

to deal with foreigners. He was told—"not to kill them on the one hand, not to *Ko-kou* to them on the other."

Take again the American Presbyterian Mission in Tsinan fu, the capital of Shantung. Owing to the difficulties raised by the gentry and literati about the possession of a house by the missionaries and the refusal of the provincial and Peking authorities to settle the difficulty satisfactorily for a long time, the public preaching in the city was stopped for about two years and this opposition in the capital resulted in similar opposition in other parts of the province, interfering grievously with mission work and the peace of the native converts. The persecution attending the work of the Presbyterian Mission in the prefectures of Ts'ingchou and Laichou are very similar to those taking place in our own Mission.

What trouble the American Methodist Mission had in securing their chapel in the Chinese city in Peking is well known.

Two missionaries were so set upon by a mob near Kiukiang a few years ago that it was with great difficulty they escaped with their lives.

At Wuchang two missionaries were assaulted by some students, one had some teeth kicked out and another his ribs broken. The German missionaries in Kwangtung not long ago had some of their converts severely tortured without redress. Two years ago the missionaries at Canton complained that it was very hard to get anything done to protect the Christians.

Take again the China Inland Mission. In the province of Chekiang, a man was made to kneel on red-hot chains for renting a house to the missionaries. In Honan the house where one of their missionaries lived was set on fire and they were forced to leave the place. The great hardships and opposition encountered in Honan by the late Mr. M. H. Taylor were such as nearly to break his heart.

In Shansi a proclamation was put out by a Chi-hsien in the city of P'ingyang fu, warning the people from learning religion and getting involved in the evils of the religion professed by the T'ai-ping rebels. Some of the Christians were imprisoned and severely tortured. A Siu-tsai (B.A.) who had joined the church had his degree taken from him. A Hsioh-t'ai (Literary Examiner) Wang by name, instructed the professors of the prefecture to warn the scholars that if they joined the Christian religion their degrees were to be taken away. When one of the missionaries applied to the Chi-hsien, he refused to see him. In T'aiyuen fu thieves repeatedly broke into Dr. Schofield's house and other houses of the same mission and he went several times to the Chi-hsien to ask for

protection. As nothing was done the thieves grew bolder and carried off several of his valuable instruments. The carelessness of the officials finally resulted in one brother being nearly murdered by a thief. He has been maimed for life, and to this day it does not appear that the man has had any other punishment beyond being arrested. As to the province of Shensi, the last news I heard was that the missionaries had been compelled to leave Sian fu the capital, and the landlord of the inn where they lodged has been punished.

If we encounter so much opposition and so many persecutions when our converts number only tens of thousands and when Protestant missionaries are only beginning to settle down inland, what must we expect when we have as many missionaries and converts as the Romanists have? Since the Tientsin massacre the Romanists have had large native massacres in Szchwan and the South-west of China. An indemnity was paid lately for the murder of a foreign priest. In order to have greater facilities for the suppression of native sects, which are the great feeders of Romanism, an edict was published this spring to authorise the Viceroy of Szchwan to have the leaders put to death in their own districts without the trouble of taking them up to the provincial capital. On account of incessant hostility to mission progress, the Romanists are obliged, in several provinces, to engage regular lawyers to see that the Christians have some protection.

Here it is necessary to take notice of the remark often made, that there is a difference in the amount and kind of opposition offered to Romanists from that offered to Protestants. The remarks made to our face by officials when there is no Romanist present does not in itself amount to much where compliments are supposed to be necessary to civility. I have often been taken for a Romish priest, but have never observed any difference in the treatment received. Native scholars have more than once spoken to me in higher terms of some of the Roman Catholic Christian books than they have of Protestant Christian books. The difficulty we experience in renting houses and settlement of persecutions does not seem to prove that the officials are more ready to help us than to help the Romanists. The late action of the authorities in Sian fu in driving Protestants away, while the Romanists are allowed to remain, seems to show more opposition to the Protestants in this instance. And even if there were cases of decided preference for Protestants, are we sure that it would be so if we had as many converts as the Romanists?

Some say the Romanists are far more political than we are. Be that as it may, what are we Protestants to do when we come in

contact with a government whose political maxim and practice for centuries has been to put to death all enthusiastic religious leaders unless they belonged to Confucianism, Taoism, Buddhism or Mohammedanism? In the past Nestorians are said to have been crucified. In the present, notwithstanding Treaty protection, government proceeds with its old system of threats, torture and occasional slaughter of Christians.

Taking leave of these objections we may sum up the whole of Christian persecutions into one charge—the officials are not honestly trying to carry out the Treaties but in various ways making them of no effect. If any false charge is trumped up by the heathen against the Christians, a warrant is issued *at once* to arrest them, but if *they* apply for redress, scarcely ever is anything done in their behalf. One official goes so far as to tell his "Men-shang" that on no account would he see Christians at all, thus making them completely without any protection whatsoever for no other reason than for being Christians. Such being the case, if nothing be done to remedy it, it will not be difficult to predict what is before us and especially before those who live inland, in the immediate future. As soon as the language is learned and real work commences we know with unfailing certainty, not only that similar annoyances, tortures and massacres such as we have had in the past but (and this is most important to observe) greater annoyances, severer tortures and more general massacres of foreigners as well as natives, which may eventually get beyond the control of the government, ending, no one knows where, as a result of its making Treaty articles, edicts and proclamations for the protection of Christians a mere dead letter. Moreover if the present government, which is known to be reactionary, were to insist on the interpretation of the Treaty which was adopted by a former British representative in Peking, great difficulties would come upon us far sooner than expected. So much about the nature of Christian persecutions in China.

II. About the causes I shall be very brief. These may be found in the Chinese, in the missionaries themselves and in foreign intercourse generally. The Chinese are ignorant of the true history of Christianity. They are ignorant of a truly spiritual religion which derives its high sanctions from intercourse with God Himself. They will not grant that liberty to Christians which the Treaty and edicts proclaim, insisting, under various pretexts, that those who become Christians are either disloyal or lawless. The government issues double instructions, one kind to meet the demands of foreign officials and which passes through the Foreign Office, Viceroy Li

and Port Tao-fais, another kind to the provincial governors who alone rule the *Chou hsiens*, and their opinion is of far greater weight with the local magistrates than anything written to them by a Tao-fai at the request of a Consul.

With some diffidence I venture to refer to some causes existing with *ourselves*. Popology wrecked the Romanists in China once and the infallibility dogma now makes it utterly impossible for any thinking people who know anything of history to adopt their system. The Tai-ping rebellion was to the Chinese an awful commentary on Protestantism. There is also our theology about the salvability of the heathen, about the amount of reverence due to ancestors, about idolatry, when it is and when it is not sinful, about the true place of the Bible in our work, about the extent of independence in Church government in such a country as China, about receiving people in mass for instruction on profession of change of allegiance in religion, about preference to have the heathen largely taught by Romanists to having them connected with us and not fully instructed. Also about the relation of intellectual enlightenment to devotion, about the propriety of adopting the Johannine and Pauline methods of grafting Christianity on Judaism, Hellenism and mysticism, to some extent in China. These questions however intimately connected with Christianity are separable from it and cannot but have had a great effect on the attitude of the Chinese towards us. Some who are intimately acquainted with missionary difficulties, have attributed them largely to want of sufficient deference to Chinese customs among the people and Chinese etiquette amongst officials. Others again say that some missionaries oppose things which they would not if they had fuller acquaintance with them and this opposition and denunciation of that which, however different from our way, is not wrong, naturally creates difficulties which are exceedingly hard to remove.

Beside these there is our attitude towards persecution itself. Some missionaries make it a rule not to interfere on behalf of the native Christians at all, sometimes suffering greatly with their converts and giving them noble examples of patient endurance. For eleven years I did not appeal to a Consul for anything. Many of the native Christians have thought that our non-interference made their difficulties simply intolerable. Hence the present agitation. The Romanists generally insist on the observance of the Treaty and officials, on account of inaction, have been removed from office. This is far more effective than the mere issuing of proclamations which are often as futile as those against Opium, but it does not secure the Christians from occasional outbursts of terrible

persecution which the officials seem to wink at as a revenge for the summary removals which sometimes happen. Again, Protestants as a rule have not availed themselves of what appears to be a Treaty right, viz., to visit the leaders of thought and religion as represented in the Confucian religion, and thus have not allowed their light to shine as it might have done on the darkness and ignorance which exists amongst them on all Christian topics.

Another set of causes may have arisen from the Foreign intercourse itself. The Chinese got to know a century ago of the French revolution against all religion. They heard how the East India Company resisted the arrival of Protestant missionaries. They have come in contact with foreigners in their service who attribute many of the greatest wars which have scourged the West to Christianity. The evils which attend vast religious movements and the threatened annihilation of the present dynasty by rebels professing the Christian religion went to confirm them in the belief that the less they had of Christianity the better. As there is no true and exhaustive History of Christianity yet written in Chinese they have not sufficient means to remove their delusions. These seem to me the main causes, which by their nature, variety and number will take many years to remove.

This brings us to some of the remedies. First the Chinese must be enlightened by continuing all the good works which are now in operation; by personal intercourse with the officials, who are at the fountain head of education, government and religion; by an International College, such as is recommended by the Marquis Tseng, where the missionaries and Chinese officials may freely mix and be mutually benefited; by benevolent, scientific or literary Societies in which Chinese and Foreigners could easily join. If there are difficulties in the way, let a petition be presented by those interested in such a movement to the Tsung-li Yamen to ask what the objections are, so as to ascertain whether they are insurmountable or not. Enlighten them by higher literature in Christian Philosophy and *Christian Politics*—a branch but little developed even in Christendom. Enlighten them by systematic lectures to officials on all subjects of interest to them. After a time a petition might be put before the Government to reexamine the missionary question and to admit missionaries into their confidence so as to have not one but twenty Chinese-supported T'ung-wen Colleges, established in the various provinces of the Empire. This would relieve the Missionary Societies of many duties and enable them to undertake new branches for which the Chinese Government would not be ripe for action.

Another important branch of the remedy would be to prepare ourselves better for the duties before us. The medical branch has

at last become established in our midst. Astronomy and Mathematics stood high once. Now the time has come when men well up in all kinds of industries and especially engineering are in demand. As in the medical and educational we meet the physical and intellectual want, so in the manufacturing and engineering we should meet the financial want of China. A more thorough study of the history and philosophy, science and religion, ancient and modern, of China is indispensable to enable us to take up the thread of thought from its true position, so as to help the Chinese in all their difficulties, political, social, moral and religious.

A fuller adaptation of Chinese etiquette and Chinese methods of settling difficulties has been suggested as very important. So has a freer intercourse with the leaders of Chinese thought in religion and education. After thorough acquaintance with these from native sources, this intercourse is not so difficult as is sometimes imagined.

To help on the remedy, advantage might be taken of noble minded foreigners in the official and mercantile services. A grand Polytechnic worthy of a great capital might be established in Peking and put to daily use by having men exclusively devoted to that work. Prizes might also be offered to the candidates for the Tsin-sz degree, who come to Peking triennially, on topics of universal interest, which would form a bond of incredible strength between foreigners and natives. Societies for promoting useful knowledge and benevolent work might also be beneficially carried on in buildings where the leading men of China and the west would meet and thus form a nucleus of power which would eventually develope into blessings incalculable.

It is true no doubt that these methods would be effectual in putting a stop to persecutions *in the long run*, but they are very general, and will take many years to carry out. Moreover those who use these means will require to be so thoroughly saturated with the mind that was in Christ Jesus as to have the eternal interests of men as well as their temporal interests constantly at heart. In the meantime we must come to more particular remedies. I shall mention only one—union with the Evangelical Alliance. It presents immediate help. In some instances where it might happen that foreign officials are not in full sympathy with missionary work, or where a minister would not like to take responsibility in the matter himself, it would facilitate our work very materially if the Alliance's council in the West were to procure definite instructions for redress on account of religion from the Home Governments. It might even happen in difficult cases that simultaneous instructions might come

from England, America and Germany for combined representations to be made by their respective ministers here. And more than once it has happened that the highest nobles of our land have gone in person to see foreign rulers with no other object than to secure religious freedom. In a summary of the work of the Alliance during the last 40 years, lately published, it is stated that its friendly intercessions have in "*almost every instance*" been successful. The effect of such a visit to China with the many thoughts which it would awaken could not but be highly beneficial, even though it could not remove all our grievances.

One particular way by which a branch of the Evangelical Alliance in China may secure us a remedy is forced upon us by the present political movements in China, Annam and Japan. Whichever way the French difficulties are settled it is quite probable some modifications will be made in the Treaties of other nations. Even if not, it is rumoured that independent of other nations, the English Treaty is to be soon revised. With the late Cabinet in Peking the article about Christianity in the present Treaty was anything but satisfactory. With the new Cabinet it may become far more so. It does not define clearly in what way it is to give protection, hence the French found it necessary to get a toleration edict for Romanism immediately after the Treaty. The Americans found it necessary to have a re-issue of that three years ago so as to give equal toleration to Protestants. Even these are not sufficient. One Legation says that it is never without a missionary difficulty, often several of them. So it is necessary to advance on toleration and secure what was insisted on in the Berlin Congress, viz, "*Freedom for Co-regionists.*" Further many of the missionary troubles arise from the want of explicit statement of liberty to *reside* in the interior. This question is under discussion in Japan at this moment. It should be discussed in China too. The branch of the Evangelical Alliance in China might draw up a new article to secure unquestioned right of residence in the interior, and better passports as well as greater security of religious liberty for the native Christians. This might be sent for adoption or modification to our official representatives, and finally deposited in the respective Legations for insertion at the earliest opportunity of revision of treaties and thus put an end to the unfortunate friction which perpetually exists on account of our having at present only a *disputed* religious liberty and only a *questionable* right of residence inland.

PRAYERS OF THE EMPEROR FOR SNOW AND FOR RAIN.

BY REV. H. BLODGET, D.D.

A BRIEF notice of the prayers of the Emperor for snow and for rain during the recent years of drought may not be uninteresting to the readers of the *Recorder*. The worship at such an important crisis illustrates what the leaders of Chinese thought regard as of the highest practical importance in matters of religion. The exigencies demanded the best, and one may be assured that in regard to objects of worship, places and times, as also in regard to the ceremonies employed, the most deliberate care and forethought were exercised.

What were the objects of worship? Upon what gods did the Emperor call in this emergency? During the last months of 1875, and the first seven months of 1876 the emperor, or his representatives, offered public prayers for snow and for rain, in all seventeen times, and rendered thanks, after the rain had fallen, once. In these seventeen days of prayer he did not go from place to place, first to one altar or temple, then to another. Having prayed at any temple or altar once, he continued to pray at the same temple or altar on every subsequent day of prayer until the rain fell. Other temples or altars were added to those at which he first prayed, but the first were not deserted. Those also which were added, were visited afterwards regularly, on each day of prayer, until the rain fell.

The worship also in several cases was rendered more intense by added rites and ceremonies, but never became more negligent.

From first to last, on each of the seventeen days, prayer was offered in the five following places; in the *Ta Kao Tien* 大高殿, the *Hsuan Jen Miao* 宣仁廟, the *Ning Ho Miao* 凝和廟, the *Chao Hsien Miao* 昭顯廟, and the *Shih Ying Kung* 時應宮. Other temples and altars were subsequently added to these, but these were never omitted.

The *Ta Kao Tien* is a large temple within the imperial city, just opposite the south-west corner of the *Ching-shan*, and very near the rear gate of the palace. In it is an image of *Yuh Hwang Shangti*, 玉皇上帝, to whom prayer is there offered.

A very natural question arises as to the reason why, in such an extremity, the Emperor did not pray at the altar of Heaven. The

distress could hardly have been greater. The needy person was "the Son of Heaven," the one man of suitable dignity to worship at that altar, who, being also to the people in the place of "father and mother," must seek for them the rain.

Precedent required him to offer prayer at that altar. The Emperors Kien Lung, Yung Chêng, Tao Kwang, had all, in time of drought, offered prayers at the altar of Heaven, the first two going on foot from the palace to the altar, and continuing there in a temporary shelter until the rain fell. While he deputed princes and high magistrates to visit the altar of Earth, the altars of the gods of Heaven and of the gods of Earth of the god of the Year, and the other altars and temples belonging to the national cult, the Emperor in person on such emergencies resorted to the altar of Heaven.

No doubt the proximity of the *Ta Kao Tien* to the palace, and the extreme youth of the Emperor, account in part for the preference given to the worship of *Yuh Huang*, and the neglect of the altar to Heaven. At the same time the conclusion seems almost inevitable that, in the judgment of the advisers of the Emperor, the worship of *Yuh Huang Shangti* at the *Ta Kao Tien*, is regarded as equivalent to, or the same as, the worship of *Shangti* at the altar of Heaven.

The other four temples mentioned to which the Emperor resorted on each occasion are temples to the Winds, the Clouds, the Thunder, and the Rain, the names of the temples being selected with regard to the object of worship in each. These four temples are all in the imperial city, not very far from the *Ta Kao Tien*, the temples to the Wind and Clouds being on the east side, of the palace and those to the Thunder and Rain on the west. In all these temples images, not tablets, are used in the worship. Upon the altars tablets only are used. These temples were built by the Emperor Yung Chêng, as an act of special gratitude and devotion. Although these gods were already worshipped by tablets with appropriate rites in the southern city at the altar of Heaven, as associated with Heaven and the celestial powers, this Emperor thought to do them especial honour by building a temple to each in the imperial city.

In one of these temples, the *Shi Ying Kung*, the late Emperor T'ung Chi gave an audience to the ambassadors of the western nations in 1871.

After praying for snow at the five above mentioned temples on three different days at intervals of several weeks, the Emperor in addition to these, deputed high magistrates to pray at the three

altars, the *Tien Shén T'an*, 天神壇 the *Ti Chi T'an*, 地祇壇 and the *T'ai Sui T'an* 太歲壇.

These three altars are all in the southern city, just inside the central south gate, on the west side of the main street and opposite to the altar to Heaven. The *Tien Shén T'an* and the *Ti Chi T'an* stand side by side in the southern part of the enclosure, the first toward the east, the second toward the west. The *T'ai Sui T'an* is farther north in the same enclosure. The worship at each of these three altars is by tablets, not by images.

The *Tien Shén*, or gods of Heaven, are the Wind, Clouds, Thunder, Rain, the same in effect which are worshipped in the four Taoist temples in the imperial city, already mentioned; the same also which are worshipped with Heaven, as associated tablets, *P'ei Wei*, 配位 on the altar to Heaven.

The *Ti Chi*, or gods of Earth, are the Four Seas, the Four Rivers, the Five Mountains, the Five Marts, the Famous Mountains, the Great Streams. These are also worshipped with Earth associated tablets, *P'ei Wei*, on the altar to Earth, on the north side of the city.

On the altar to the gods of Heaven the tablets are placed on the north side, facing the south *Yang*, 陽, while the worshipper ascends the altar from the south, and prostrates himself before the tablets toward the north. On the altar to the gods of Earth the tablets are placed on the south side of the altar, facing the north, *Yin*, 陰, while the worshipper ascends the altar from the north, and prostrates himself toward the south. This is in accordance with the dual principle of the Chinese philosophy.

Some curious questions are here suggested as to the blending of the Confucian and Taoist religions in the worship of the same objects by different methods, as by altars with tablets, or by temples with images.

At the *T'ai Sui T'an*, the god of the Year is worshipped, and peace and prosperity of every kind are invoked for the current year.

Thus, on the fourth appointed day, the prayers were offered for snow, at eight different places, in temples and upon altars.

The winter having passed away without any fall of snow, prayers were offered for rain during the spring and summer of 1876 at intervals of thirteen different days. On the first and second days, (the fifth and sixth of the entire series, including the four days of prayer for snow), prayers were offered in the five temples first mentioned, also in the *Chueh Shéng Ssü* 覺生寺, and at the *Hei Lung T'an*, 黑龍潭, and the *Pai Lung T'an*, 白龍潭 at eight places in all.

The *Hei Lung T'an* or Pool of the Black Dragon is situated but a short distance from the city of Peking on the north-west. The *Pai Lung T'an*, or Pool of the White Dragon is in Mih Yün Hsien, 密雲縣 a city among the mountains north of Peking, on the road to Ku Pei K'eu 古北口. The *Chueh Shéng Ssü* is a temple to Shakymuni Budha situated north-west of Peking just outside the city. On the seventh day two other places of prayer were added, making ten in all, and this number continued without change down to the fourteenth day. The two places added were the *Tsing I Yuen Lung Shén Ssü*, 清漪園龍神祠, and the *Tsing Ming Yuen Lung Shén Ssü*, 靜明園龍神祠, both of which are in the vicinity of the Summer Palace. The Dragon Gods here worshipped are supposed to have to do with the rain. On the fourteenth day the three altars already mentioned, the, *Tien Shén T'an*, *Ti Chi T'an*, and the *T'ai Sui T'an*, were added to the number, and on the fifteenth the temples to *Kwanti* 關帝廟 and to *Ch'eng Hwang*, 城隍廟 the Guardian of the city.

The last addition was the altar to the gods of the Soil and of the Grain, the *Shi Tsi T'an*, 社稷壇 making in all during the last two days of prayer, sixteen temples and altars.

During this prolonged drought an order was issued by the Empire to the Governor of the imperial prefecture commanding him to go to *Kan Tan Hsien* 邯鄲縣 a distant city of the province of Chihli, and bring from thence with all honor an Iron Tablet (鐵牌) that prayer might be offered to it for rain. The tablet would be found in a well in the temple of the Dragon God 龍神祠 in that city.

"Two tablets had been observed floating upon the water in that well years ago, and were taken out, one or both of them, in times of drought that prayer might be offered to it, or to them, for rain. The prayer was followed by the rain in a surprising manner. This result coming to the knowledge of the Emperor T'ung Chih, he ordered the tablet to be brought to Peking to be worshipped there. The rain fell, and the tablet was returned to its place with added honors."

By order of the Emperor Kwang Hsü this tablet now brought was placed in the *Ta Kuang Ming Tien*, 大光明殿 where prayer was offered to it in due form. After the fall of rain the tablet was returned to its place in the same honorable manner, with the two characters *Chao Yeu* 昭佑 Luminous, Helpful, added to the inscription already given by the Emperor T'ung Chih. Thanks for

the rain were also returned at all of the sixteen temples and altars where prayer had been offered.

A second series of prayers for snow and rain, on sixteen different days, occurred in 1878, 1879; and a third, on twelve different days in 1881. The temples and altars visited were almost the same as in 1875, 1876, with certain differences of order, and manner of worship. During the second series of prayers, the Governor of Shantung was deputed to pray to T'ai Shan, 太山 a lofty mountain in that province, and the Iron Tablet was again brought to Peking. This was not done during the third series of prayers.

Prayers were not offered in any case until the drought became serious. In 1875, 1876 the Emperor at first deputed princes and high officials to visit the temples and altars, but did not go in person, perhaps owing to his extreme youth. On the fifth day however and always after he went in person to the *Ta Kao Tien*, and in addition on the tenth and subsequent days to one of the four temples to the Wind, the Clouds, the Thunder, the Rain. At first he offered incense only, but on the fourteenth day, and after that, he prostrated himself and prayed 命福. On the return of drought in the years 1879, 1881, the Emperor from the first went in person to the *Ta Kao Tien*, where he burned incense and, as the drought became extreme, prayed with prostrations of the body, as before.

Besides the prayers of himself and his officials, the Emperor also ordered continuous worship 設壇 in the *Ta Kao Tien* by Taoist priests, and in the *Chueh Shing Ssu* by Buddhist priests. The reciting of prayers and burning of incense, when once begun in these places by these priests was not allowed to cease by day or night until the rain fell.

These devotions at so many temples and altars naturally bring to mind the word of S. Scripture. "Are there any among the vanities of the Gentiles that can cause rain? Or can the heavens give showers? Art not thou he, O Lord, our God? Therefore will we wait upon thee: for thou hast made all these things." "O thou that hearest prayer, unto thee shall all flesh come."

FREE CHURCHES IN CHINA.

I PROPOSE to record a few facts concerning certain free churches in China, believing that the more such information can be furnished, the more shall we be encouraged in the assurance that the spirit of self-help amongst the Chinese can be developed.

It is now many years since the Mission with which the writer is connected turned earnest attention to the importance of the native churches becoming self-supporting. We were stimulated by the example set in two neighbouring churches, as well as by the consideration that only so could the church of Christ be founded and extended. The difficulties have all along been legion. The Christians are still Chinamen, and need to be systematically impressed with the necessity there is to attend to the duty, and learn the privilege of giving their money for the service, of God. We have not been surprised at this, in view of the poverty which everywhere prevails, the tendency for a man to hide his resources lest he should be fleeced, and the slowness of human nature to learn the value of the truth we preach. Although vast sums are annually spent in idolatry, yet it is under fearful pressure either from fellow-idolaters, or on account of the crushing distresses of life, which drive men to employ all means for obtaining help and relief.

We have seen the advantages of free churches in the multiplication of native pastors. It was not considered the duty of missionaries to ordain native ministers till these could be supported by the subscriptions of native Christians. We were thus led to realize the importance of training the members to but value on a native ministry. They were stimulated by the assurance that as they grew in independence they would advance in authority, would have liberty to choose their men, arrange the time of office, and questions of salary, being, of course, willing to learn from all the light that could be brought to bear in such matters. In due time the first pastors were elected by all the male members of each church having their votes recorded by an appointed secretary, a majority being required to render election valid. The time of office was left indefinite. The highest amount of salary has been \$14.00 beside a dwelling house. (The lowest salary of a country pastor we have known is \$8.00. Preachers generally have much less than \$8.00). A strong feeling was shown in one or two quarters for arranging something of an

endowment before ordination. This was opposed by the missionaries, on the ground that it would lead to the danger of a church not doing its duty, and a minister sinking into indifference. After a special training in the duties of the pastorate and church order, as well as ordinary subjects, the men were impressively dedicated to their solemn work. There can be little doubt that raising the support of their ministers has led the people to a more natural and intelligent interest in them. And though the native brethren have at times been fettered by the small annoyances common to free churches, yet they have been led to look above for help, and to feel for those committed to their care more earnestly and effectively than they would have done if they had continued servants of foreigners. They have been working on the lines laid down by the Saviour and His apostles, and in keeping the Commandments is great reward. There has been good reason for believing that the sense of responsibility in the Christians has led to the election of the right men. Long time has passed since the first ministers took office, and no small satisfaction has been enjoyed at the extent of ability and fitness the brethren have shown for their arduous work. They and their successors have also been able to take part with missionaries in all that affects the spiritual and temporal matters of the churches generally, thus greatly increasing their usefulness, honor, and influence. Of all men, these native ministers are nearest to the missionaries and most able to lead in good words and works. Imagination might recall and set forth many a beautiful impression in connection with these Chinese ministers, their prayerfulness, the divine influence exerted through them, the wisdom, shrewdness and faithfulness at times displayed by them, their trials, and successes, but this paper has to do with a few plain matters of fact. May the Blessed Spirit suggest all needful deductions.

Another blessing of free churches is seen in the history of native preachers,—evangelists. We mean by a *preacher*, one, who differs from a pastor, or minister in this, that while he may do the same work in preaching and teaching and caring for the souls of men he has not the same authority; for example he is not at liberty, apart from a pastor or missionary, to arrange with the church questions of admission, discipline, and the sacraments. His character may be and often has been equal to that of a pastor and he has advanced to the pastorate. In the beginning there were no pastors, only preachers. And when the establishment of free churches was first attempted, for a church to elect its preacher was not thought of. Even the question whether the liberty of choice should be

conceded to a church which would pay the preacher was not entertained. The first efforts to inculcate the principles of self-support amongst half-formed churches were necessarily crude and difficult. The members were urged to do what they could to provide for the men whom the missionaries had given them. But they did not take kindly to the idea. The preachers too shrank from dependence on their people: Nor can we wonder in view of the state of native society. Excuses abounded—precedent was urged—we had begun by paying salaries, why not go on? The custom was fixed; we were standing in the way of Home benevolence; we were acting in a way to lessen our influence and the respect felt for us. *Poverty* forbade self-help. The churches would be ruined. Members and inquirers who contributed, would expect help in secular matters. It was impracticable; the time was not come. Words of anger, cunning, sadness, all were used. It was for years hard work to get any portion of the preacher's salary raised. We had to employ painful as well as pleasant moral pressure of all kinds from Scripture, experience, home plans, books. We had to deal with individuals, deacons, and with churches as a whole. Happily, the best men were with us, or the progress would have been small indeed. But even these were now and then tempted to give way, especially in view of persecution, loss of ancestral inheritances &c. Some however, went straight forward from a stern sense of duty, taking this, as all other matters, to the throne of grace, and struggling against hatred from those who argued that they cared more for us than for their own people. Even in early days, one man in order to show his faith in God agreed to receive nothing but what the church could raise, that they might thus understand the absolute necessity of the movement. A predecessor had to be dismissed through unfaithfulness in the matter. And a near station was doomed to extinction through *unwillingness*, but this brother proved firm. It is well known that the Chinese will never adopt any course of action against their interest till driven to the last extreme. This brother bore all that is implied in such a harassing state of matters. His perseverance will not soon be forgotten. If prayer was ever heard, and divine interposition ever granted it was in his case, so that special sums were handed in in the payment of vows. In dreams, as well as in daylight, the good Spirit influenced the Christians to their duty.

It remained, however, for the chief stage of progress to be reached in the support of preachers. A small church which had hitherto appeared very feeble and helpless, suddenly, under the liking they

had for a certain man proposed that he should be appointed as their preacher, and promised that if their wish were complied with, they would support him. This was altogether a new thought. It was at first set aside from the fear of innovation, and lest a church not yet ready for a pastor might prove unable to judge of the fit man for a preacher. After much consideration, it was at length resolved to consent to the proposition. Immediately it occurred to us that here was a principle which might, if vigorously worked, lead to an important movement. It was evident, that a sense of authority such as had been allowed, influenced the Chinamen to assume considerable responsibility. Moreover, it seemed possible to combine another principle of which they recognize the force viz., *Emulation*. Why should we not determine to offer to all the churches the liberty of electing their preacher, on the condition of supporting him, and at the same time, make it distinctly understood that any church first prepared to take action in this important movement should have opportunity of first choice. By strenuously pressing this plan in all ways that were lawful and expedient, we found a great enthusiasm created. At one time as many as four churches were each seeking to be first in obtaining a man considered most desirable. And the choice proved wise. The man is now a pastor of the oldest church. One church after another followed in quick succession, determined to have the best man obtainable. Here was an encouragement to provide good men. A great step was taken toward making the Christian ministry a native Institution, and wiping off the disgrace of the preacher being a mere creature of foreigners,—eating their rice, and being bound to utter their words. As the desire grew to establish the native ministry on a native basis, there was developed a striking *power* of natives being able to deal with natives as to their power of giving, which being discovered, it was more easy to know where to apply suitable teaching. It must be understood that the preachers thus receiving support from their people are tried by the irregularity of payment and tendency to debt common to China. We do our best in all possible ways to induce a better state of things. It happens too, that in times of much discipline and when a preacher is lacking winsomeness, it is hard to find all the support he would like. On the other hand, a man of sluggish mind is quickened to duty and receives a stimulus such as is needed in some of the out-of-the-way stations, where, if he were left in too much ease, he might seriously degenerate. It has happened that where a missionary has gone to ask for more assistance for the preacher the reply has been 'If he will do more work, he will receive better pay!'

It may now be well to look at the advantages of free churches as seen in the history of *Deacons*. It is an important part of the New Testament that deacons should relieve ministers of the care of finance. The good of this rule has been proved. It is in accordance with native modes of procedure. For the proper persons to give strict attention to the work of gathering in, guarding, paying out, and accounting for the various public monies has secured the only way of preventing the greatest mischief. It has been customary to have Annual Reckonings, for all accounts to be squared up and publicly submitted to the church, the money in hand, when practicable, to be forthcoming, to prove that it has not been disposed of. New office-bearers are elected periodically.

A question affecting many interests has been at different times answered in different ways viz, what is the best plan of paying the preachers, by a common fund, or by the office-bearers of each church? From a natural wish to be free from too much control, the native brethren urged that we should have a common fund in the hands of a Mission Treasurer, into which should be gathered as regularly as obtainable, all subscriptions of the members; the Treasurer to pay the salaries month by month. It turned out that the subscriptions were always behind hand, and the Treasurer had to find the money as he could! Next a notion gained ground that perhaps the money subscribed by the members might not be really needed—might be simply accumulating! It was not seen how the subscriptions were dispensed and so not known! It seemed to us that this doubt could best be set at rest, and a more independent spirit evoked by arranging that each church should, through its deacons, pay its own minister. Payment in kind might be handed direct, and credited. In case of unusual need a special collection has been made, also from the richer churches help for the poorer has been raised.

To consider all the advantages of free churches on *Individual Members* would need a history of many persons; of some, who have gone to the Home where they have laid up treasure safely; and of some, who are still with us, showing forth the grace of money giving as a natural habit pleasing to themselves, as well as to the Great Master and the Christian Society of which they form a part. It is not easy to think of any training more calculated to develop a Christian spirit in a Chinaman than that which influences him to a willingness in devoting of his substance, according to his ability to the maintenance of divine worship, and the privileges of Christian Congregations. When we have witnessed how the vice of covetousness was struggled against, and how men have tried to develop

the opposite grace, we have blessed God more than at the recital of some choice experiences. Some of the Christians have preferred to give as families; some as individuals. Generally the payment has been made after it was due, but there are happy exceptions to this rule. Offerings are sometimes given, but commonly the income of the ministers and preachers is obtained from the regular monthly subscriptions fixed at the beginning of each year, and ranging from several dollars a month (a rare case) down to a few cash. It is known how each cash will obtain something in this country. In view of the tens, and hundreds, and thousands of thousands of these raised since the commencement of this system, there is surely some cause for humble gratitude to God, and some reason for feeling that our native friends are not so bad after all. Moreover, though they now raise between two and three thousand dollars a year, yet it is the day of small things. Merchants, the literati, and mandarins have yet to know the blessedness of Christianity. When the principles established are applied to them, the results will be vastly greater. One cannot see the strings of cash handed in on a Sunday, without feeling that there is real worship at least in very many instances. It is this constant effort which tries men more than any mere isolated gift for chapel building, grave-yard, relief of poverty or any such occasional matter. Hard-working women, the widow and the child have done their duty. By some special influence, by Scripture, by example, by exhortation, in answer to prayer, in sympathy for a minister, gifts have found their way into the Treasury of God. In one case at least a company of Christains who never received any assistance for preacher or teacher have begun from the outset to support their own Evangelist, which they did *partly in kind*, and partly in money, till after a time they raised more than half enough to pay for a school, and the next step was to raise nearly \$100.00 toward the erection of a chapel. In another direction the Christians had a training in vital godliness very remarkable in this country, their preacher having declared his intention of having *no subscription list, but leaving the minds of all to give as they were influenced by the unseen Spirit.* This plan of donations put into a box placed in the chapel succeeded one year after another, through the bringing of special offerings. Latterly it has been considered that on the whole, the time is hardly ripe for such a plan, especially as the church is about to assume the responsibility of appointing the preacher to be pastor. But the spirit thus manifested has brought to light hidden things of importance, and quickened faith in the Almighty, which must yet bear fruit, and be a comfort to fall back

on when days are dark, and friends few. It must not be concealed that troublous times are met with, such as to call out the exclamation on behalf of a needy minister, 'Poor fellow!' but in the present state of Chinese Christian life such things are unavoidable. We hold out all encouragement and hope as to the people learning to treat their ministers as well as the circumstance will admit. How much they shall raise, how promptly pay, how make up deficiencies are questions they must have a voice in settling. The lists are generally made up according to native custom with little to spare, and in ordinary churches, loss by death, emigration, removal, or discipline, causes consternation. New comers may aid in making up the deficiency, but all and more is needed and there is not infrequent reason to take refuge in him who feeds the ravens. And he does hear in the day of trouble. Sums varying in amount for different purposes have been given in answer to prayer or without the use of human means. Ways little expected have been opened; God has appeared.

It may be well to make some reference to the advantages of free churches for *aggressive work*. One great reason with our Mission for urging on the adoption of the principle of self-support was, that only so could the work spread. For foreign funds being limited, and indeed being only strictly applicable for evangelistic purposes, not for a perpetual nursing of existing churches except as these took care of themselves, it was next to impossible to advance, even keep up existing congregations which had been planted when friendly aid of a voluntary kind was more readily obtainable. Home mission work has proved an effectual stimulus to Christian life. Effort of a foreign missionary kind in places away from home has not been altogether unthought of. In fact, the danger has been of attempting too much and having to come back to guard Home or being driven to seek special assistance to avoid giving up the branch churches. It must not be understood that this tendency to extension is systematically pushed from *within* the native church. Here and there, partly through the lack of suitable preachers, there has been a tendency to relapse into the old system of regular allowances in which case the church could be no longer said to support its teacher.

The advantages of free churches have also been shown in the establishment of schools. As a rule foreign funds have not been spent in paying the whole of the salary of a Day-school teacher. And as ministers are more securely paid it is hoped that *all* subordinate matters will receive due support from native

sources. It is sometimes possible to find parents able and willing to support a son in a kind of Middle School, and even in the Training Institute.

In so far as churches become free, we find their influence for self-government to increase in a very gratifying manner. Thus in the Annual Representative Gathering composed of missionaries, pastors and preachers *ex officio*, and delegates, (at least one from each church) it is found possible to receive appeals for guidance, and to arrange matters not easily arranged less privately. Long ago, this Union Gathering was able to form such a public opinion on the question of self-help as to discomfiture timid friends. No part of its work is of more importance than strict examinations into the state of the Churches, specially with a view to the question, how the relations between churches and ministers are sustained. The question has been raised whether a church failing to pay its minister, or being too much in debt (as is the custom in one or two country districts) litigation might be resorted to, as is done in the case of school-masters of the heathen schools. This, however, has been earnestly discomfited. Thus far, after all proper efforts have been made with the individual members, deacons, and the church, it has been found that the Annual Representative Gathering has had considerable influence towards a happy settlement.

The above facts seem to warrant the assurance that if the blessing of God be secured and ungrudging effort used the native church may be truly founded, self-supporting, self-governing, and self-propagating. There may be efforts to reduce the Chinese Christian minister to the level of a Buddhist priest and make his income a matter of charity, but with the right men and deacons, and with the use of all right means for raising salaries, such a course should be avoided. I may close by mentioning that a small book entitled 'Ten Years on the Euphrates, and a Tract concerning a Syrian pastor entitled, "The Blind Pastor," or living by the tenth, have much stimulating suggestion concerning native churches paying their ministers.

CHINESE RELATIONS WITH THE TARTAR AND TIBETAN TRIBES.

BY E. H. PARKER.

THE Han Emperor 元 colonised the State of 車師 with military cultivators [屯田]. Acting under the advice of 買捐, he abandoned the island of Hainan, whose natives were perpetually in rebellion against the Han officials. The Hun Khan or Emperor Chi-chi did not follow in the steps of his fellow Caesar Hu-hanya, but murdered a Chinese envoy on his road to K'ang-kü. A year or two later the Tibetans [羌] of Shen Si rebelled. A force of 60,000 men was sent under General Fung Fung-shih, who drove them northwards, and established a number of military-cultivator stations. Owing to the insolent behaviour of the Khan Chi-chi, the Chinese 都護 or Proconsul, and 副核尉 or Assistant Commissioner, declared war on their own responsibility, and, with the aid of the military colonists, surrounded the capital of K'ang-kü with an army of 40,000 men. Chichi's head was the reward of their exploit, and it was exposed for ten days in the foreign bazaar [蠻夷邸] at Si-ngan. Meanwhile the Khan Hu-hanya was by no means dead: on the contrary he was delighted with all this and offered to take a Chinese princess to wife: he was more fortunate than his predecessor the Hun Emperor Mete, to whom 200 years before the founder of the dynasty had given a slave [家入子] in guise of a princess. Hu-hanya at least got a freeborn girl from the harem [眞家子], in return for which he offered to guarantee the northern frontier against attack, and conferred upon the girl the title of 闕氏 or Empress, [Mayers, No. 45]. The Viceroy or Proconsul of the west was besieged by the Wu-sun during the reign of the Emperor 成, but he managed to defend his position. It was during the reign of this Emperor that Hu-hanya came to court, and was awe-stricken at the imposing presence of the Chinese premier 王商: the 蜜賓 western state also came to do homage [獻].

In the reign of the Chinese or Han Emperor 岌, the Tartar or Hun Emperor Uchuluijoti offered to come to Court. It was represented to the Chinese Emperor that the ancient monarchs [五帝] had never been able to make vassals of the Huns, [不能臣], and that the three princes of antiquity [三王] had never been able to master them, [不能制]. The First Emperor had been obliged to

build a wall, and the Founder of Han had nearly been taken, prisoner, whilst his wife had been insulted by the Hun Khan Mete. The Emperors 文 and 武 had never been able to get near, let alone see the face of a Khan. Even after the victories of We Ch'ing and Ho P'iao-yao, though they had sought alliances, the Huns had never consented to do homage, [稱臣]. During the reign of the Emperor 宣 five, Khans were contesting the supremacy, and Huhanya accepted Chinese suzerainty, [稱臣], and had audience. In consequence of these representations the application was granted.

The usurper Wang Mang changed the name of 匈奴 to 降奴 [probably both words were of the same sound *yung* or *hung* then], and the title from 單于 to 服于. He despatched General 孫建 and others upon a series of expeditions against the Huns. The Khan did not approve of Wang Mang's usurpation, because he was not the lineal descendant of 宣, to whom his, the Khan's, predecessors had offered homage. He therefore descended on Shan Si, and committed frightful ravages. The northern frontiers, which had been thickly populated and covered with herds since the times of 宣, now became a wilderness of bleached bones.

During the reign of the After Han Emperor Kwang Wu, the 先零 or *Sien-lien* (*sic*) Tibetan [西羌] tribe broke out in rebellion, but General Ma Yuan [Mayers No. 478] soon quelled the insurrection, as also a short time after did he the rising of the 參狼 or *Sen-lang* (*sic*) Tibetan tribe on the Shen Si frontier.

In the reign of the Eastern Han Emperor 靈帝, the Sien-pi Tunguses made a raid upon the modern 永平府 in Chih Li, but were routed by the prefect 趙苞, who left his mother to their tender mercies rather than surrender the town. In the 12th year of the Emperor 獻, the renowned Tsao Tsao routed the 烏桓 hordes, including one known as 踏頓. Now, as 順 often occurs in contemporaneous Hun names with the sound of 特, it is possible that the word Tatar may be traced here. Both the Wu-hwan and the T'atuns appear to have been Tunguses from the Corean frontier [西遼]. In the early part of the reign of the After Han or Sz Ch'uan Emperor 昭帝, the people of the 四郡 (corresponding to the present southern bank of the Yang-tsze between Ch'ungking and the Lo-lo country), rose in rebellion, but no rigorous steps were taken. In the year A.D. 238, Sz-ma I, [Mayers No. 655] attacked the prince of 燕, who had, a few years before, been made prefect of Liao-tung by the state of Wei, and subsequently recognized as prince of Yen by the rival state of Wu. This personage 孫淵樹

was defeated and executed by Sz-ma I. In the year A.D. 279, a Sien-pi Tartar named Shukinang [樹機能] made a raid upon what is now known as 凉州. It is stated that this man's surname was "Bald Head," [禿髮], which at once suggests an origin for the well-known Tartar surname of T'o-ba [拓跋]. He was the grand-son of 壽闐, (a Sien-pi Tartar whose existence has escaped us if he is mentioned in our book of history). The Tsin Emperor was foolish enough to appoint the Hun 劉淵 to a frontier command, the consequences of which act were destined to prove the ruin of China. Liu Yüan appears to have been a hostage, [任子], for his father Liu Pao [豹] at the Chinese capital of Lo-yang, where his deportment and talents secured him every respect at court. There had previously been discussions as to whether he should be placed at the head of the five tribes [部] of southern Huns settled in China by Ts'ao Tsao, and sent on an expedition against Shukinang; but wiser counsels prevailed, until, on the death of his father, he was 左都師 in his place. A year or two later the Chinese General appointed 馬隆 destroyed Shukinang without the assistance of the Huns.

In the year A.D. 281 the Sien-pei Tunguses, [東胡], made an inroad upon the modern 永平 in Chih Li. It seems that this tribe, or its leader, was first known as 慕護跋 when it settled in China. [This sounds like Porter Smith's 袄鞨, one of the Nü-chêns tribes.] It or he then took the name of 慕容, and rendered various services to China, in consequence of which the title of Ch'an-yü [單于] was conferred on the leader 涉歸. In the year 286, his son 慕容廆 made a second raid, but three years later he submitted, and was made by China General of the Sien-pi, and 劉淵 was made Captain-general of the Northern Huns. In the year 297, the Tangut [氐羌] leader 齊萬年 revolted in Shen Si, and defeated an army sent to quell him under the command of 周處. At the beginning of the 4th century, half of old China [中原] was in the hands of "barbarians." The Hun 劉淵; the "Wether Hun" [羯] Prince 石勒; the Tangut [羌] House, 姚氏; and the Tartar [胡] House 荷氏 occupied almost the whole of modern Kan Suh, Shen Si, and Shan Si. The encroachments of each of these tribes will be treated of in turn. In the year 304, the Hun Liu Yüan assumed the dignity of 大單于 on the initiative of his son 劉聰, who persuaded the tribe that a favorable opportunity had arisen to reestablish Huanya's sway. At this time Liu Yüan was with Sz-ma Ying 頼 (one of the rival Tsin princely aspirants for power, and then in possession of the Emperor Hwei Ti's person,) but he succeeded in

persuading the prince to let him go, and previous to starting was dubbed 北單于. Even then he hesitated whether he would not attack the Sien-pi and Wu-hwan Tungusians in the Tsin or Sz-ma interest, when his Hun relatives pointed out to him that both these tribes were of Hun stock [我之氣類] and could do him good service, he consented to received homage as grand Khan. [It is to be here noted that the Chinese-governed were spoken of as 胡人, just as they were once called 漢人; and as the Buddhist intercourse with India or Turkestan and the great Tartar irruptions all date from about this time, the name of "China" would seem to be satisfactorily accounted for.] About the same time 李雄, a sort of Ch'ung-k'ing Tibetan [巴氐], set up a dynasty called 成 in the modern Ch'êng-t'a and west Sz-Ch'wan. Liu Yüan adopted the dynastic style of 漢, and both Tartars and Chinese [胡晉] flocked to his capital, where he proclaimed himself a uterine descendant [甥] of the old Han dynasty. He then despatched various expeditions into China. Meanwhile a very formidable personage named 間, who afterwards adopted the surname and name of 石勒, came to the front. He was a "Wether" Hun, who had been sold as a slave in Shan Tung when Hun slave-hunting expeditions were resorted to by Chinese Zebehrs as a means of livelihood. His master seems to have been rather afraid of him, and to have let him go, upon which he and some other kindred spirit set up a band it force: but, being defeated early in the reign of the Emperor Hwai, successor to Hwei, Shih Lé next offered his services to Liu Yüan. In the year 307, 慕容廆 assumed the title of grand Khan of the Sien-pi [鮮卑大單于], and next year Liu Yüan, who had contented himself so far with the title of 王 in China, proclaimed himself 皇帝, and removed his court to the modern (and then so-called) 平陽 Fu in Shan Si. Meanwhile Shih Lé, with the assistance of his Chinese adviser 張賓, led an army of 100,000 men into modern Chih Li. [It is to be noted that Shih Lé is also described as a 胡]. Meanwhile Liu Yüan died, and, was succeeded by his above-named son Ts'ung, who first murdered his elder brother 和. The chief 蒲洪 of a powerful Tangut house [氐酋] in South Shan Si, declined the offer of a dignity from the Hun or Han Emperor, and proclaimed himself Duke of 夷陽. Shih Lé advanced as far as the modern 毫州 in An Hwei, and completely annihilated the vast host under the Chinese generalissimo 王衍. The Han Emperor or Hun Khan Liu Ts'ung now sent Shih Lé and other generals into modern Ho Nan: the Tsin Emperor was degraded to be a noble, and led into captivity; his capital plundered; and his heir murdered. [It is important to notice that at this time large numbers of pure Chinese [中國士民]

crossed the Yang-tze, and that almost the whole of China north of it was overrun by Tartars, who had for many centuries been allowed to mingle with the frontier Chinese. It is extremely probable, therefore, that the dialects south of the River now most truly represent or are most directly descended from the old Chinese]. The Han or Hun general Liu Yao 劉曜 was, however, severely defeated near Si-an by a powerful Tsin army, which at last captured the city. The next aspirant for a share of Tsin's declining power was the Tibetan chief [羌酋] named 姚弋仲, who migrated with a motley host of Tartars and Chinese [?'戎夏] into modern Shen Si, and called himself a Duke. Meanwhile the unhappy captive Tsin Emperor was murdered by the Hun monarch, and Shih Lé, who now found himself occupied in Chih Li, deceitfully offered his submission to a Chinese usurper there named 王俊, who was secretly aiming at power. Shih Lé then made a raid upon the site of the modern Peking, which town, after his withdrawal, submitted to a Sien-pi Tartar tribe under the chief Twan P'iti [段匹磾]. In the year 315 one I-lu [猗盧], who is described as a Sien-pi Tartar of the 索頭 tribe, of the family name of T'o-ba [拓跋], was made Prince of 代, in return for services rendered in repelling the Huns and the 白部 Sien Pi. [This man's descendants founded the Wei dynasty 70 years later on. Possibly the So-fou are the modern Solon [索倫; See Mayer's *Chinese Government*, No. 557]. I-lu was murdered by his own son, and succeeded by his nephew 律鬱 next year. The Hun general Liu Yao this year captured the Tsin (metropolis since Hwai Ti's reign) of Ch'ang-an, and the person of the Emperor Min, who was sent to the Hun capital in modern Shan Si. [Despite the rudeness of the Hun and Tartar conquerors who ravaged China during the fourth century, Chinese history describes their characters with great impartiality, and, from the anecdotes told, leaves no doubt that Shih Lé, Fu Kien, the different Mujungs, and Liu Ts'ung with his father Liu Yüan, were all men of noble and manly character, infinitely higher in natural moral worth than the astute Chinese who were so much their superiors in intellectual chicanery]. The north part of Shan Si was still in the hands of the Tsin generalissimo 劉琨, but his lieutenant submitted to the Huns, and Liu had to fly to Peking and throw himself into the arms of Twan Pi-ti. We shall treat of the great Chinese Attila, Fu Kien [胡 or 符堅] in another paper.

To be continued.

N.B.—It is noteworthy that Mr. Mayers' valuable Manual omits mention of nearly all the distinguished actors of the 4th century stage, as also of the rival dynasties.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 210.)

EXEGETICAL PROVERBS.

A NOTHER variety of proverbs akin to puns, and sometimes containing puns, embodies a well known phrase in common use, accompanied by a sentence describing circumstances or conditions which in some way illustrate or apply the quoted phrase, not infrequently with an infusion of the unexpected and the incongruous, which are principal ingredients of humor. Some examples of what Mr. Scarborough terms Inuinoed, belong to this class of Exegetical Proverbs, the nature of which will appear from the following examples. Like puns they are frequently quoted with the mission of the words in which lies the point of the saying, which are supposed to be suggested by the clew given in the remainder of the sentence.

沒有的事, 'There is no such thing,' 'it is not so'; 'a mistake.' Anything so rare as to have no duplicate, is colloquially called *mei yu ti tung hsi*, 沒有的東西.

'A man kicked to death by a duck—there never was such a thing,'* (鴨子踢死人, 沒有的事).

牽着不走, 打着倒退, 'If led, he will not go—if beaten he pulls back. 'A donkey crossing a bridge—if you lead him he will not go—if you beat him he pulls back.' 驢子過橋, 牽着不走, 打着倒退.

雲裏來霧裏去, 'Coming in the clouds, and departing in the mist,' i.e. vague; uncertain; untrustworthy. 'Easy come, easy go.' 'Like the shoes of *Chang T'ien Shih*—coming in the clouds, and disappearing in the mist,' (張天師的鞋, 雲裏來霧裏去). *Chang T'ien Shih*, or the Preceptor of Heaven, is the title of the hereditary chief of the Taoist sect in China. The legends and traditions connected with this individual, are traced back to *Chang Tao Sing*, 張道陵, who lived in the first century of the Christian era, (See Mayer's Manual, No. 35). His home was in the Dragon

* The quickness of reply often observed even in uneducated Chinese, was illustrated by a boatman's answer to this proverb. He had complained that the price offered was too small, and that he should lose money. 'A Man kicked to death by a Duck,' was the reply. The boatman had evidently never heard the expression, but a bystander supplied the clew by inquiring: 'Was there ever such a thing?' 'Yes,' said the boat man, 'when the the Duck was large, and the Man small' (鴨子大人小), with a possible hint that in this case the other individual concerned was a 'small' mean man; (小人).

and Tiger Mountain, (龍虎山) in the province of Kiangsi, where his representative lives to this day, called by some the "Taoist Pope." He is officially connected with the government at Peking—as chief Exorcist for the Empire, and a person who represents him, called (法官) is constantly at Peking. Whenever the Emperor wishes to consult the Preceptor of Heaven, on any business, he sends word to this representative, who writes on a slip of paper a mysterious message. This paper is burned, and *Chang Tien Shih* goes at once to Peking. It is popularly supposed that he travels to the capital like other grandees, but returns by the clouds and mist, as in the proverb just quoted, hence the saying, *Chang Tien Shih* going to Peking—he is seen to go, but never to come back, (張天師進京見去不見回來).

Hence the saying: 'When *Chang T'ien Shih* is bewitched by the devils, though he has resources, it is the same as if he had none,' (張天師叫鬼迷着了, 有法沒法兒了), said of one whose prestige disappears in presence of the greater prestige of another more powerful than himself.

貌不驚人, 'A countenance which does not inspire with awe.'

Wu Ta Lang carrying rush baskets—a man who has no weight, and whose face does not inspire awe,' (武大郎帶蒲包, 人不壓衆, 貌不驚人.)

兩手捧刺猬, 'Holding a hedgehog with both hands.' Holding a hedgehog with both hands—a pity to throw him away, but if one does not throw him away, he pricks the hands,' (兩手捧刺蝟, 丢了可惜, 不丢扎手.)—In some parts of China hedgehogs are caught and plastered with mud until the quills are buried, when the animal is roasted, after which the skin and baked mud are readily removed. The flesh is said to be esteemed a delicacy.

隨方就圓. 'Following the square and complying with the round,' i.e. adaptation to circumstances.

'An eight-fairy (four-sided) table covering the mouth of a well; adapting the round to the square,' (八仙桌子蓋井口, 隨的方就的圓.)

進退兩難, 'Advance and retreat equally difficult. 'A sheep plunging through a thicket—advance and retreat alike difficult,' (羊撞籬笆, 進退兩難.)

The true and the false hard to discriminate. **真假難分** 'Wu Tzu Hsü breaking through the barriers—hard to tell the true from the false,' (伍子胥闖關真假難分). Allusion has already been made to *Wu Tzu Hsü*. [See Mayer's Manual, No. 879.] His father was Minister of the State of *Ch'u* (楚). The story is that when

the King of Ch'u insisted upon taking the wife of his own son into his harem *Wu She* (吳奢) the father of *Wu Tzu Hsü*, who was a brave, upright, and loyal officer, presented a formal remonstrance. In consequence of this good advice, he was put to death with his family. Through a friendly warning delivered by stealth, *Wu Tzu Hsü*, was made aware of his danger and endeavored to escape to the State of *Wu* (吳), in order to raise an army, and attack the king of *Ch'u*. As *Wu Tzu Hsü* was a formidable opponent, the King took every precaution against his escape, sending everywhere likenesses (畫影圖形) of him that identification might be easy. This made it almost impossible to leave *Ch'u*, but at length a friend of his father's who had put him in a safe hiding place, found another man so exactly like *Wu Tzu Hsü* in appearance as to render discrimination very difficult. By exchanging clothes with this person, *Wu Tzu Hsü* succeeded in breaking through the barriers, as it was impossible to distinguish which was which, (真假難分). This rash act has given rise to the saying; *Wu Tzu Hsü* passing the boundary barrier—bursting through, (伍子胥過招關, 硬闖).

似膠如漆, 'Like glue and resembling lacker,' i.e. very intimate union.

'The mutual harmony of the fish and the water—like glue and resembling lacker,' (魚水相合, 似膠如漆).

七手八腳. 'Seven hands and eight feet,'—clumsy.

'A sea-crab crossing a river—seven hands and eight feet,' (海螃蟹過河, 七手八腳).

門當戶對. 'The door suitable, the window corresponding'—matched.

'The water carrier seeking a marriage alliance with the man who sells fuel—well matched families.' **挑水的說給賣柴貨的門當戶對**.

一根不拔 'Not pulling out a single hair (or feather)—stingy.

'An earthenware cock—not a single feather can be pulled out' (磁公雞, 一根不拔).

手到擒來, 'Taken with a single effort'—accomplished instantly.

'Feeling after a louse in the seat of a pair of trousers—seized as soon as reached,' (褲襠的摸虱子, 手到擒來).

費力不討好. 'Expending strength and yet not attaining excellence.'

'The girdles of *Chien Ch'iao*—hard to make, and not good when they are made,' (建橋的帶子, 費力不討好), *Chien Ch'iao* is a market-town (鎮店) near *Ching Chou* 景州 in *Chihli*, where the girdles answer the above description.

觀前不顧後, 'Looking in front, but disregarding the rear,'—reckless.

'A Tiger entering a cave, looking in front, but disregarding the rear,'* (老虎入山洞, 觀前不顧後).

遠水解不了近渴, 'Distant water can not quench present thirst.'

'The water of *Yü Ch'üan* Mountain is sweet, but distant water can not quench present thirst,' (玉泉山的水甜遠水不解近渴). The 'Jade Springs' (玉泉) west of Peking are those from which water is supplied to the Imperial Palace.

家菜不香, 外菜香. 'Vegetables of one's own raising are not relished—those from other's gardens are the best ?

'Other peoples' wives are best, one's own children are the best; vegetables in one's own garden are not relished, those from other gardens are the best,' (妻子是人家的好, 孩子是自家的好, 家菜不香, 外菜香).

一物降一物, 'One thing reduces another'—every substance has its natural enemy, which can overcome it.

'One thing reduces another—brine reduces bean-curd,' (一物降一物, 沥水降豆腐). *Lü Shui* (沥水) is made from impure salt (小鹽) and is impregnated with soda. Bean-curd can not be made without it.

人馬鎗刀, 'Man, horse, spear, and sword'—i.e. an incompetent man, lame horse, a broken spear, and a dull sword, in other words an inadequate equipment.

'Riding on a fat pig, and brandishing a carrying-pole—what a soldier you are, what a horse you have, what a spear, and what a sword!' (騎着肥豬掄扁担, 看你這個人馬鎗刀).

裏鈎外連, 'Hooked inside, connected outside'—collusion, conspiracy, treason.

'A badly bound foot,—a hook inside, a lily outside,' (骨釘腳, 裏鈎外連). A woman's foot if not reduced to the proper shape, is considered very ugly, and is shaped like a nail, (釘), or hook, (鈎), whereas it pretends to be a 'lily flower' (連花), an expression which is used to suggest the phrase signifying collusion, (裏鈎外連).

不看吃的看穿的, disregarding what is eaten, regarding only what is worn.'

'Putting on a cloak made of grass to keep off the rain, and gnawing a stone; disregarding what is eaten, caring only for

* The Tiger has a short neck (or no neck at all, as the Chinese say) and can not be always looking over his shoulder: although rash, he is powerful. The idea of foolish presumption, like our saying about the Ostrich, is embodied by the Chinese in the proverb; 'Like the wild pheasant, taking care of its head, but not of its tail,' (屬野雞的, 顧頭不顧尾).

what is worn,'* (披着簷衣, 啃石頭, 不看吃的, 看穿的).

頭上一句腳上一句. 'Disjoined talk,' literally, 'one sentence on head, and another on the feet.'

'Carrying straw hats on his back, crying shoes—one sentence for the head, and one sentence for the feet,' (背着草帽, 吆喝草鞋, 頭上一句腳下一句).

邪不侵正 'The false can not overpower the true.'

'The sacred books repress evil spirits—the false can not overcome the true,' (聖經鎮鬼祟, 邪不侵正).

火燎眉毛 'The fire burning the hair on one's eyebrows'—in imminent danger.

'Burning paper money against the wind—the fire burns the hair on one's eyebrows,' (迎着風化紙錢, 火燎眉毛).

靠火先熱 'Those nearest the fire, are soonest warmed.'

'The wife's relatives sitting at the head of the *K'ang*—the husband's relatives going by the door—in short nearest the fire soonest warmed.' (娘家的親, 炕頭上坐, 婆家的親, 門前過, 總而言之, 靠火先熱).

有一句說一句 'Everything out spoken—no concealment.'

'The kitchen-god returning to heaven—everything told,' (灶王爺上天有一句說一句).

少所見, 多所怪 'The less one has seen, the more surprised he is at what he sees.'

'To see a camel and mistake it for a horse with a swollen back—limited observation and much astonishment,' (見駱駝說馬腫背少所見, 多所怪).

皂白不分 'Not to know black from white'—extreme stupidity.

'The charcoal seller falling into the flour jar—no distinction between black and white,' (賣炭的掉在麪缸裏, 皂白不分).

比上不足比下有餘 'Inferior to those above, superior to those below.'

'You on a fine horse, and I upon a donkey: looking back I see a man wheeling a barrow; I am not so high as the one who is higher, but higher than the one who is not so high; 你騎駿馬, 我騎驢, 回頭又見推車漢, 比上不足比下有餘).

一代不如一代 'Each generation is worse than the last.'

* A similar idea is embodied in a proverb referring to a bird called the *T'ai Ping Niao* (太平鳥) which has beautiful plumage, but which like the Ostrich, eats whatever is most easily to be had. 'Like the *T'ai Ping* bird—particular as to costume, but not as to food,' (屬太平鳥的, 講穿不講吃). Both sayings are used of the poor, who try to dress and appear like the rich.

‘The Woodpecker transmigrated into an Owl—each generation worse than the last,’ 鼓嗒壯轉夜貓子, 一代不如一代. The Woodpecker is not supposed to have any distinctive character, but that of the Owl is hopelessly bad. He is the bird of ill omen. He never enters a house unless some calamity impends (夜貓子進宅, 無事不來). When the Woodpecker, therefore, according to the Buddhist theory of transmigration, (轉生) reappears in the form of the Owl, this is a case in which the present generation has deteriorated, as compared with the last.

閒置忙用, ‘Provide when at leisure, to use when in haste.’

‘A girl of thirteen or fourteen, making diapers—prepare in leisure, to use in haste,’ (十三四歲的姑娘裁祫子, 閒置忙用.)

手忙腳亂, ‘The hands hurried, and the feet in confusion,’ i.e. distractedly busy.

‘Working a bolting mill, [done by a treadle with the feet] and at the same time beating cymbals—the hands flurried, and the feet in confusion,’ (打麵羅的敲梆子, 手忙腳亂).

左右爲難. ‘Trouble right and trouble left’—embarrassing alternatives.

‘The Door-gods wrongly pasted—trouble to the right and to the left,’ (反貼門神, 左右爲難). Reference has been already made to the gods who are supposed to guard the doors (See Mayer’s Manual, No. 945). Pictures of these two heroes are pasted on the two leaves of Chinese doors, so that when the doors are closed, the figures face each other. The supposition here is that each one is pasted on the wrong half of the door, so that their faces are always averted making trouble on either hand.

The three following examples are adaptations of phrases from Mencius.

出類拔萃, ‘Out of a whole class, selecting the most excellent.’

‘Among birds the Phoenix, among fish the Dragon chiefest of the class,’ (鳥中之鳳, 魚中之龍, 出類拔萃). Said of the Emperor, &c.

The following involve puns:—

賢者在位, ‘The virtuous man on a throne.’

‘Pickled turnips placed on a chair—the *salted ones* on the seat,’ (醃蘿蔔放在椅子上, 賢者在位).

能者在職, ‘Able men in power.’

‘The conjurers on the twigs of a tree, the man of ability on a branch,’ (變戲法在樹梢上, 能者在枝).

By omitting the final phrase and adding the words, ‘The answer is a clause from Mencius,’ (打孟子一句), the two preceding

examples become riddles, (書謔), (一言難盡), 'A matter hard to treat exhaustively in one word.' 'A flat stone [used for washing clothes by pounding on it, and hence worn hard and smooth] lying in a jar of pickles, not a grain of salt can enter.' (搥板石落在鹹菜缸裏, 一蓋難進) Used of a comprehensive subject, (一言難盡).

THE SUPPRESSION OF FINAL CHARACTERS.

Reference has already been made repeatedly to the fact that the Chinese are in the habit of intentionally suppressing a part of a sentence, leaving it to be suggested by that which is expressed. Much of the relish with which they employ some of the sayings which involve a double meaning, depends upon their fondness for this interplay of repression and expression. Aside from those which have been previously instanced, there is, however, a large class of phrases vaguely termed *Hsieh hou yü* (歇後語 *q.d.* phrases in which the final word is quiescent, or 解後語 *q.d.* explaining * the concluding character by others) which are so widely current, and at the same time in themselves so perfectly unintelligible, as to deserve in this connection some notice.

If a person who speaks English were to hear himself addressed in the words 'come to your frugal,' he would probably find no difficulty in comprehending that he was called to a *meal*, that word being suppressed, and substituted by an adjective which thus becomes a substantive. When a man who is unloading a quantity of packages, observes of one of them that it is "what the shoemaker threw at his wife," he is understood to intimate that this is the *Hsieh hou yü*, differing in no respect from those to be met with in Chinese, but while it might not be easy to recall a dozen similar phrases which should be generally current in English, it would be possible to collect them in Chinese by the hundred. One reason for this circumstance is no doubt to be sought in the strong *penchant* (already frequently remarked) which all classes of Chinese display for this and similar modes of speech. Another cause is, perhaps, found in the different structure of the two languages. In English the distinction between an adjective and a noun is clear and well marked. If, for example, we were to suppose the expression first cited above to come into common use, the ultimate effect would be to add another and special significance to the word *frugal*—to wit, that of a meal, in which sense it would be daily uttered without the slightest

* This class of expressions resembles riddles, and unlike proverbs in general, are not 'current' in the sense of being ordinarily comprehensible. They are simply linguistic curiosities, of no practical value whatever.

thought of any word which it qualified. While this would be the theoretical result, there is reason to suppose that, in certain cases, it has actually taken place. For instance the word 'constitutional' signifies, among other meanings, that which is beneficial to the constitution, as exercise. In the form in which the word came into use, by the students of the University of Cambridge, it is highly probable that it was originally intended for a *hsieh hou yü*—'come take your constitutional [walk],' but the readiness of adjectives to take on substantive meanings, soon spoiled the allusion, and generated another noun, so that "constitutional" in the sense of 'walk,' has now attained to a well recognized place in English dictionaries. When a language betrays a tendency to turn harmless little pleasantries of this sort into solemn linguistic earnest, the effect must be to discourage the pleasantries.

There is moreover a third cause, more powerful than the preceding two combined, tending to prevent the formation in English of *hsieh hou yü* on anything like the Chinese scale—namely, that there is little or nothing to make them of. The English language is fluid. There is almost no fixed way of saying anything. One mode of expression is as good as another, and whichever most quickly and surely conveys the idea, is for that reason the best. The Chinese language—once fluid, has ages ago *set*, like plaster of paris, in a mould. It abounds in myriads upon myriads of 'ready made' phrases of all possible qualities, and of miscellaneous lengths, relating to every subject. Speech in Chinese, and especially composition in Chinese, in some respects resembles setting up the forms of a book from type which is cast, not only in single words, but also into phrases and sentences. Upon these terms if one is to print at all he must employ such type as he finds, and the type which he finds comes in blocks. Thus if one wishes to speak in Chinese of the elegant accomplishments, he must say Music Chess Books Drawing, (琴棋書畫) and no other arrangement will answer. So generally. Besides all this, the books from which countless numbers of such expressions have come down to the present day, are the only national 'text book series,' and they must be committed to memory, and held there forever. They do not vary in form at different times and in different epochs, or in different places. None of all these circumstances is true of Western languages. Our Bibles afford, perhaps, the nearest approach to unbroken uniformity which could be named, and our Bibles exist in many different versions, and are not safe against radical revision. (Imagine a Committee of fifty or sixty revisers, presenting a new text of the Chinese Classics !)

In short, there is little or nothing in the English language which is universally familiar and at the same time invariable in form, unless the multiplication table be an exception, which, it is superfluous to remark, affords very little scope for *hsieh hou yü*. Contrast this poverty of materials with the wealth of the Chinese. Every Chinese lad is supposed to memorize the Hundred Surnames, the Trimetrical Classic, and frequently the Thousand Character Classics, which are followed up by the Four Books, and other Classics. All these, in addition to the vast numbers of ready made phrases not directly traceable to books, form a mass of material available for *hsieh hou yü* absolutely unrivalled.

We shall now proceed to cite some examples of this class of expressions. The characters horizontally arranged are simply introductory words, which may at pleasure be indefinitely varied; the characters in a perpendicular line beneath, are the *text*, and the final character in brackets at the bottom, is the one which is suppressed, and which all the rest are intended to suggest. All that is necessary for a successful *hsieh hou yü* is that the characters of which it is composed should have a well known, invariable order. This being presupposed, mere arbitrary sounds in which the characters have no meaning at all, are quite as good as any others. Thus the sounds, *ch'ih pu leng teng* (吃不楞澄) represent the noise of beating on a drum, or anything similar, like our 'rub-a-dub-dub.' Hence the *hsieh hou yü*: 'Light the Ch'ih-pu-leng'—i.e. *teng*, *Lamp*.

點上了
吃不楞
[登]

In the same way the sounds *p'i ta fu teng* (劈打撲登) 紛上了
represent the splash of a person in the water, and may be
used like the last.

劈打撲
[登]

There is a theatrical play which represents a lame 紛上了
priest riding on a blind man's back to see the illumination
at the Feast of Lanterns, called the *Hsia tsz kuang teng*
(瞎子逛燈) Hence the expression: 'Light the Blind-man-
strolling-to-see'—*Lamps*.*

瞎子逛
[燈]

* The method adopted by these individuals is the subject of a proverb; 'The blind man carrying on his back the lame man to see the lamps—you borrow my legs and I borrow your eyes.' (瞎子背着瘸子去逛燈 你借我的腿 我借你的眼).

Names of places are as readily incorporated in *hsieh* 拾起了 *hou yü* as any other words. Thus because *hams*, fire legs, (火腿) come from *Chin Hua* (金華) we have the expression: 'Lifting a *Chin Hua* fire'—leg. [腿]

Names of persons are also often incorporated in *hsieh* 婦一房賣臣休妻 *hou yü*. Thus the expression 'Mai Ch'en divorcing his wife,' (賣臣休妻) refers to *Chu Mai Ch'en* (朱賣臣) already mentioned, whose wife having left him, he refused to receive her back. 'Marrying a *Mai Ch'en* divorcing,'—a wife, [妻]

Fei Chung (費仲) and *Yu Hun* (尤渾) were two 他心中費仲尤渾 ideally vicious ministers of the wicked tyrant *Chou* (紂) whose crimes extinguished the Shang Dyansty. 'His heart is *Fei Chung Yu*,'—turbid. [渾]

Shih Ch'ien (時千) was one of the robbers on the *Liang* 買一隻時千偷雞 *Shan* (梁山) under *Sung Chiang* (宋江) already mentioned. The department of *Shih Ch'ien* was the plunder of hen-roosts. 'Buying a *Shih Ch'ien* stealing,'—a chicken. [雞]

Hsieh hou yü frequently embody a pun. Thus, *Wang* 出一身王朝馬漢 *Ch'ao* (王朝) and *Ma Han* (馬漢) were two officials of the Sung Dynasty. 'One's whole body covered with *Wang Ch'ao Ma*'—perspiration, where *han* (漢) is intended to suggest *han* (汗).

A T'ang Dynasty general named *Yang Fan* (楊凡) 這件事有點醜鬼楊凡 was so unprepossessing as to earn the nickname 'Ugly Devil (醜鬼), 'This affair has about it a little Ugly Devil *Yang*—*fan* (凡) suggests *fan* (煩).

By far the greater number of *hsieh hou yü*, are made of common phrases which have an established and well recognized order. According to the Chinese theory, the earth is divided into six tenths water, three tenths mountains, and one tenth arable land, (三山六水一分田). Hence 'Drinking a cup of Three-moun- 喝一碗三山六水—water.

[水]

‘This affair is without Combing-the-head and-washing the,’—face—i.e. not respectable.

梳頭洗臉
[臉]

Intimate union is indicated by the expression already explained, ‘Like licker and resembling glue,’ (如漆似膠). Hence to say ‘Advancing one’s Like-lcker-resembling—signifies a foot where *chiao* (膠) suggests *chiao* (脚).

如漆似膠
[膠]

The *Hsiao niao*, a species of owl, is, the Chinese model of unfilial ingratitude, for it is believed to devour its own mother leaving only the head, which it hangs on a tree. It is for this reason that the heads of criminals exposed as a deterrent from crime, are called: ‘Owls heads to warn the public,’ (梟首示衆). An animal called the *ching* (獐) is credited with eating its parents in the same way, as in the saying; ‘The Owl-cat eats 生身的 its father, and the owl devours its mother,’ (獍獸食父, 梟鳥食母) Hence: ‘This is my own Owl-eats-its—mother.

梟鳥食母
[母]

‘You are Longing-for-wealth-destroys,’ i.e. happiness. 你是有望財折

福
[福]

The phrase ‘seven separated and five dispersed’ (七離五散) signifies complete disintegration. The last character is also used in the sense of ‘dismissed,’ as a servant. The danger of comprehending this *hsieh hou yü* is much diminished by the insertion of the superfluous euphonic character *tzu* (子). ‘He has been seven-separated-five,’—dispersed, i.e. turned out of has place, (散了).

他是七離子五散
[散]

The words *Chi liu kuang tang* (激流逛盪) of which 我上他的 characters the first two have no assignable meaning are employed to denote unsteadiness, as of wine in a bottle only half full. This colloquial expression is embodied in a *hsieh huo yü* thus ‘I went on his unstable vacillations.’ Here the *tang* character is intended to suggest the *tang* 當 occurring in the phrase *shang tang* 上當 to be taken in or imposed upon—‘I have been deceived by him.’

激流逛盪
[盪]

In ancient times the Board of Civil Office was called **此門要吏部天官** (吏部天官). Hence the frequent reference by the Chinese to the 'Heavenly Magistrate,' who is constantly entreated, by an inscription over doorways, to 'bestow felicity,' (天官賜福). 'This door must be Civil Office Heavenly,'—i.e. *shut*, where *kwan* (官) suggests *kwan* (關).

Wearing on one's feet Doctrine-upright men,'—**脚上穿道正人** [邪] *depraved*, where *hsieh* (邪) suggests *hsieh* (鞋), *shoes*.

'Seated in a Side-sect-depraved'—*instruction*—where **坐一乘傍門邪** [數] *hiao* (邪) represents *chiao* (轎) a *sedan chair*.

Classical sentences are of course among the most convenient materials for *hsieh hou yü*. Thus in the Book of Odes are to be found the words 'chün tzu hao chiu' 君子好逑 meaning 'The Prince desires an alliance.' In the following sentence this quotation sounds to the ear as if it meant; The superior man it is easy to entreat, **君子好求**.

'Do not go and Prince-desire-an—alliance'—i.e. **不必去君子好逑** *entreat*, in other words 'do not *beg*.'

To-day there will be When clouds-mount-there- **今天要下雲勝致** [雨] *comes*'—i.e. *rain*.

'Your things are Autumn-gathered-winter—*hidden*. **你的東西秋收冬藏** [寶]

'The affair will come to Heavens-and-Earth-somber- **光景要天地立** [寶] and'—*yellow*, where *huang* (黃) represents *huang* (荒) *emptiness* or *frustration*.

The three preceding examples, all taken from the very first page of the Millenary Classic, might easily be supplemented by a list sufficiently formidable to exhaust the patience of the most devoted Reader. For there is scarcely one of the two hundred and fifty four-character sentences to be found in this book, which has not been, or easily might be thrust into a *hsieh hou yü*. Not only so, but several of them may be braided together, as in the following example, The indulgent Reader, who may have (temporarily) forgotten a part of his Millenary Classic, may be reminded that among the earlier sentences of that singular *olla podrida*, are the three following:

罔 談 彼 短, 'Do not discuss another's *short* coming.'

靡 恃 己 長, 'Do not trust to your own merits' (*long* places).

果 珍 李 奈, 'Among delicate fruits are prune-plums, and bullace-plums.' These three sentences, with the omission of the final characters, are used as tips to the following lines, in the last of which, *nai* 奈 is employed to represent *nai* 奈 *breast*.

王 四 相 公 罔 論 彼。

王 四 娘 子 靡 恃 己。

一 朝 堂 前 兩 相 遇。

一 頭 碰 着 果 珍 李。

'Young Mr. Wang was I-must-not-talk-of-thy.'

'Young Mrs. Wang was I-must-not-trust-to-my.'

'Mrs. Wang was in the room, when Mr. Wang he comes,'

'His head collides with Mrs. Wang's Delicious-fruits-are-plums.'

The expression *yeh* (or *chuai*) *k'u-lang* 挣苦郎 signifies one who 'drags out bitterness,' with the implication that besides being wretched he is in some way at fault. This not self-luminous phrase, is involved in the following sentence 你是拽苦，背着一個狗, i.e. 'You are a *Yeh-k'u* carrying a Dog on its back. Here the words *Yeh-k'u* are used to denote *Yeh-k'u-lang* 挣苦郎 as above, and this in turn is intended to suggest quite another kind of *Yeh-k'u-lang*, 挣苦狼 to wit a 'Wolf which drags bitterness,' that is, you are a 'Wolf which drags bitterness, having in addition a dog on its back!' In other words: 'You are a miserable oppressed wretch!'

[*N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.*]

(知過必改得能莫忘. Millenary Classic.)

(To be continued.)

TRACT LITERATURE FOR CHINA.*

BY REV. JOHN L. NEVIUS, D.D.

THE importance of the object which has brought us together is evident. All the time and labor which we can give to advance the much needed work of giving a Christian literature to China is fully justified. It is a fact of startling interest to us who are engaged in this work that the tract literature of China will reach and affect, directly or indirectly, a larger number of people than that of any other language.

There is now an earnest and growing demand throughout China for Western Learning, and also, to a certain extent, for Christian Learning. While our work of evangelization will be carried on principally by means of oral instruction, there are some classes who are more readily reached by books than by the living teacher. Among the literati and officials there are many, who, like the ruler of the Jews who came to Jesus by night, shun open intercourse with the representatives of the new religion; but would gladly welcome a written exposition of its truth which they could read in private.

As to the subject matter of our tract literature, it seems almost superfluous to remark that it should be clearly and distinctively *Christian*. Still, we are constantly tempted to avoid awakening prejudice and opposition by presenting our message vaguely and incompletely. Of course no one would advocate presenting Christianity offensively or obtrusively. On the contrary, we should use the utmost courtesy and respect, but in speaking for him who is Lord over all we should speak with all authority, and with all boldness and confidence. We all know how common it is for the literati who have taken the pains to read our books to represent our doctrine as the same as theirs, and it would be unfortunate if, by withholding from the reader the marked features of Christianity, our books should have no other effect than to confirm an opinion so erroneous and misleading. It is not for us to refuse to hold up the cross because we find that the offence of the cross has not ceased, even in tolerant China. Every argument for doing so would have had equal weight in Apostolic times, but he who was specially chosen and blessed by the Master as an Apostle to the Gentiles, though fully aware that the preaching of Christ was to the Jews a stumbling block and to the Greeks foolishness, never failed to present *Christ*, in his initial, as well as his more advanced teaching,

* An address delivered at the Annual Meeting of the North China Tract Society held in Peking May 28th, 1884.

both to Jews and Greeks. The best literary effort will be thrown away unless the Holy Spirit works with and through it, and it is the special office of the Spirit to glorify Christ by taking of the things of Christ and showing them unto us. It is the Gospel of Christ which He ever makes the wisdom of God and the power of God unto salvation.

A prominent and important practical question of the present time is, what is the best form or vehicle for the transmission of Christian truth to the Chinese?—an elaborate style of *Wen-li*; a simple style of *Wen-li*; or the Mandarin or other colloquial? It is my opinion that we should supply the demand for books in each form, as there are different classes which each form is specially adapted to reach and interest. At the same time, while it is necessary to supply the present demand growing out of the culture and literary preferences which have so long prevailed in China, I think we ought to endeavor to change and improve the public taste, and have regard in the preparation of books to the future as well as the present. In Europe the dead languages lost their place in current literature as soon as the horizon of human learning was extended and knowledge was more diffused among the masses. There is reason to believe that the same change must take place in China. Life is too short to allow the student to familiarize himself with the advanced learning of the Nineteenth Century and at the same time the intricacies of Chinese *Wen-li*. Modern thought must be presented in a form within the reach of laborers and business men as well as scholars, and in words which may be used in conversation and public discourse, as well as in books. Let us then seek to develop and improve the colloquial, and especially the Mandarin, by studying the best models, and enriching the language with new terms and new forms; so that it may meet by its own inherent merit all the demands of the present, and gradually take the place of the dead language of the past. There is no science in the West which is not or may not be taught orally, and it must eventually be the same in China. There is no insurmountable difficulty in transferring the language of oral instruction to the printed page in the same or a slightly modified and elevated form. Let us endeavor not to bring down the Mandarin to the localisms and vulgarisms of the more uninstructed classes; but to elevate and enrich the Mandarin, and bring the people up to it.

The style in which books should be written is a matter of great importance; and here, while we should concede much, I believe we should not concede too much to the native demand. The Chinese make a great deal of externals. In social and official intercourse

the forms of propriety, and profuse expressions of sincerity and esteem, are always very prominent and elaborate; and oftentimes there is little else beside them. These are regarded as matters of essential and unvarying importance. These studied externals are often used to conceal rather than reveal the real purpose of the actor; or to give a semblance to a reality which does not in fact exist. So in what is called a high style of *Wen-li*, labored, artificial, and ostentatious, with a show of great erudition and mystery, it is too often simply a parade of classical references, and well balanced sentences characterized by pedantry rather than thought. The discourse may be on love, righteousness, truth, or sincerity, faultless in style and unquestionably orthodox in matter, but the reader is not expected to believe that the writer means what he says, nor does the writer expect that the reader will be influenced to cultivate the virtues, which are recommended and extolled, nor has he any desire that he should! It is sufficient if it is orthodox, and of a high standard of literary excellence.

So in reading our books, if they are found to be very faulty in style, they are rejected, simply on this ground. It is necessary then, that the style should be such as not to be open to just criticism, and at the same time it is desirable that it should not attract more attention than the matter. It should be, not like painted windows, which reflect light, but like pure transparent glass, through which objects are clearly and accurately seen, while it is itself invisible. Whether high *Wen-li*, or low *Wen-li*, or Mandarin, it should be simple, unostentatious, perspicuous. The localisms of any place, even of Pekingese Mandarin, may well be dispensed with.

We cannot give much attention to this subject of Chinese book-making without being deeply and painfully impressed by its almost unsurmountable difficulties. It is a very simple matter for a foreigner to say to his Chinese writer,—“Now render this in the simple, chaste style of *Chu Foo-ts?*” It would be as reasonable however for me to propose to myself to write in the style of Lord Macaulay or Washington Irving. It is not easy to do either. The advantages to be gained by becoming a master of Chinese style are so great, that to secure these advantages is worth a lifetime of earnest study, and an extensive reading of the best authors in the department of literature which one makes a specialty. It is important to remember, however, that the cultivation of a chaste and transparent style is only a part, and perhaps the least important part of the preparation of an author of Christian tracts. He should drink deeply of the spirit of Christ; he should be intimately con-

versant both with Christian doctrine and Chinese literature and thought; and besides all this, should be thoroughly acquainted with *and in sympathy with* those whom he addresses. Such preparation can only be obtained by long continued, familiar, and loving intercourse with the people; by hard and persistent work in the study; and by living close to God. Well may we exclaim—"Who is sufficient for these things." At the same time may we not confidently look to Him who is ascended on high to confer gifts upon His people for the edification of His Body, the Church, to raise up and qualify men for this, as well as other departments of His work? What higher ambition can a young man set before him, than by careful, prayerful, and long continued preparation of mind and heart, to write a book suited to the people and the times? Who by God's guidance and help will sound the note that will awake China from the sleep of ages, to enquire, "What shall I do to be saved?

I can say for myself, and I imagine I am also giving expression to the feelings of others of my brethren who have been for many years in China, and attempted to do something in this department of work, I have fallen very far short of my ideal, and now my ideal is far beyond my reach. It is to be hoped that some of the younger brethren specially qualified and fitted for this work, availing themselves of the help they may obtain from their predecessors, and freed from many of the interruptions and distractions necessarily connected with the introductory pioneer period of missionary work, may devote themselves to this department of work at an early period of their lives, and prosecute it with fewer distractions and interruptions, and with greater success.

In the mean time though we may not have just such books as we could wish, we have reason to be thankful that such a good beginning has been already made. The number of books prepared and now in use, is, considering the difficulties in the way and the time during which missionaries have been at work, truly surprising. Not a few fairly answer the purpose for which they were written, and some are excellent, well worthy of the commendation and admiration which they receive both from foreigners and natives. It is my opinion that the books which shall stir China and revolutionize Chinese thought are still to be written.

The delicate and responsible position of publishing committees in China is obvious. Publishers in the West subject manuscripts or the Press to a searching and impartial examination from motives of pecuniary interest. Publishing committees connected with Missionary Tract Societies, should divest themselves of all personal considerations and act in full view of their responsibility

to God and Chinese readers. We must be careful however not to judge publishing committees too harshly. They may be fully justified sometimes in publishing an inferior and faulty manuscript, when it meets a present and pressing want, and will, in the absence of something better, measurably supply that want until something better is produced.

Hitherto the character of Tract Society publications in China as compared with these in Western lands has in one respect been widely different; the latter being addressed to, and adapted to, nominal christians, and the former to idolaters ignorant of the first principles of christianity. It is obvious that a gradual change must take place in the Tract Literature of China, approximating it more and more closely to the christian literature of the West. Even the masses of China have made some advance in the knowledge of foreigners and the foreign religion requiring a corresponding change in the literature addressed to them; while hundreds of Christian communities springing up in many of the provinces, require a special literature suited to their present wants. This want is an immediate and pressing one. How shall it be supplied?

May we not look to cultivated Christian women to assume a large share of this work in China as they do at home? The question is often asked now-a-days, "is there suitable work to do in China for earnest female missionaries?" I would say there is most important work for them to do of various kinds, and perhaps no kind more important than this. This work is as suitable to women as to men, and the assistance of our Christian sisters will be welcomed in any department of it. The work is almost limitless, and if successful will reach every part of the Chinese Empire. The only question for individuals of either sex, and for those of both sexes alike is, "Am I fitted for the work?" I believe there is no reason why missionary women should not take their full share in this department of labor. In China and other heathen lands, as well as at home, they have already given the fullest evidence of special adaptation to it.

Let me not be understood, however, as advising that missionaries of either sex should at an early stage of their missionary life, be specially set apart by themselves or others as belonging to a literary class, with a view to authorship. Such a plan would be farthest from my intention, and in my opinion, likely to defeat the end in view. Who will undertake beforehand to determine who will be the successful authors? For a few years after reaching the field the work of all missionaries alike is that of acquiring the language. When this end has been in some good degree achieved,

in seeking further preparation for authorship, nothing can be of greater importance than constant and familiar intercourse with the people of all classes, and oral teaching in Schools and Bible Classes. Without such experiences, an attempt at authorship would be very likely to prove an ineffectual one. It would be very desirable to keep up these collateral and auxiliary labors in connexion with the study of the language and book making, for a life time. Authorship may be had in view from the first, but fitness for authorship can only be determined by trial and experience.

Perhaps nothing has been more hurtful to missionaries in preparing books, than *haste*, and an effort to prepare too many books. What is specially wanted is quality, not quantity. How much better to write two or three good books in a life time, or even one which will not be allowed to die, than a dozen or twenty inferior ones. If each missionary who has come to China had written one really good book worthy of living, what reason we would have for congratulation to-day. We *must guard against haste*. It is so natural for us to imagine that the work we are *now writing* is *the one*, which will turn China up side down; and to desire to hurry it through the press lest some of the readers of China should die without seeing it! In a great majority of instances unprejudiced judges will be of the opinion that the world can afford to wait a little. Not long since a celebrated author was consulted by his son with reference to publishing a manuscript already completed. The father gave the following advice.—“If you can *improve* the book by *delaying* its publication *ten years* do so.” The world will thank the father for giving the advice and the son for accepting it. The father referred to is Rev. Charles Hodge author of “Hodge’s Systematic Theology,” a work which was successively revised and improved during a period of more than 30 years before its publication.

In providing a supply of good Christian books in the future may we not confidently look to literary men from the native converts for important help in furnishing independent works as well as assisting foreign missionaries? The advantages of having a literary helper a Christian, with like interests and sympathies instead of a man who works only for pay, are very great. We should by all means encourage this class of contributors to give us their aid; but on no account should their books be printed simply to *encourage* them, when the books have not intrinsic merit.

It may not be amiss to say something about the disposal or distribution of Christian tracts. I believe it is the general opinion that it is, on the whole, better to sell than to distribute gratuitously,

even though the books are sold for but a small part of their real value. The general reason for this practice is that a person will be apt to appreciate what he pays for: and that in asking pay the book is more apt to fall into the hand of some one who will read and profit by it.

On the other hand others adopt a contrary opinion and practice,—that of gratuitous distribution. I fear that in prosecuting both methods we have, in the reports which have been sent home for publication, produced wrong impressions and awakened unwarranted expectations. Who of us in our first missionary experiences has not taken special pleasure in describing for the encouragement of home readers the eagerness of the crowds who pressed about us to obtain Bibles and Tracts; their running after us for miles to obtain a book; or wading into the canal to get them from our boat; and stated how many hundreds and thousands of book were distributed. These reports were perfectly true so far as their statements were concerned, and also interesting, and we regarded them as giving great cause for rejoicing and hope. But do we not now see that the view we took was misleading and disappointing to ourselves as well as others. The impression produced was that there was a great and importunate demand for Christian books. The fact is, the demand for Christian book as such, was very slight indeed. They were disposed of under a misapprehension on the part of those who received them. Whether it was right or politic to avail ourselves of such an opportunity to dispose of them I will not stop now to consider. The people sought the books not knowing what they were; and with few exceptions, when they found out what they were did not want them. They did not know at first whether they treated of astrology or geomancy, or magic, or some unknown or to them unimaginable subject. They knew that they were foreign books and probably contained something unusual and perhaps wonderful or useful;—that others were possessing themselves of them; and that they might be had for nothing. Hence the great crowd, and the scramble, with the immediate result that most of the books were cast away and the doctrines they taught, if apprehended, derided and denounced.

It may be said that we are not responsible for the manner in which men receive God's message, and that God can bless His own truth, under whatever circumstances, and with whatever motives it is received. Of this there can be no doubt. We are responsible however for our own course of action and that should be in accordance with the teaching of God's Word and common sense, and in proportion as it is we may expect Him to accompany our efforts

to serve Him with His blessing. I fear that in pursuing the course described above, we have sometimes acted in direct opposition to the Spirit if not the letter of our Saviour's command, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Our failing to follow the instructions of our Lord in this respect, may perhaps account for the meager and disappointing results which have followed the very extensive distribution of books for the last 40 or 50 years.

In reports now-a-days of the selling of books, both Bibles and Tracts, stating the number of thousand sold, without giving information of the manner and circumstances of the sale, there is a still stronger impression produced as to the demand for books, and perhaps hardly less misleading. A small price amounting to only half or less than half of the cost of the books only partially checks the eager but unintelligent demand for them; and the contrast between the previous and the subsequent experiences of the *seller* of books corresponds very nearly to that of the gratuitous distributor. The demand is shown to be not real but fictitious, based on misapprehension. Would it not be better in selling books to make the sale a *bona fide* one, by not lowering the price below cost? Cheapness and inferiority are so naturally associated together that men every where are apt to infer the one from the other.

Again, it is a question to be considered whether it is desirable for us to present ourselves before the Chinese as men of trade, leaving behind us the impression, not that we are Western scholars working for their good, but that we are only small and unsuccessful book-sellers.

In visiting some years since a town where I supposed a foreigner had seldom or never been seen, the following dialogue ensued, "Has a foreigner ever been here before?" "Yes"—"What was he?" "A book-seller." (*Mai-shu-ti*) "Did he sell much?" "No, very little." "Why? were his books dear?" "No, very cheap, very cheap." (*Hen chien, hen chien*). This so far as I could learn was the only impression left in this instance, and I think it the impression left in many other similar ones. Is not such a course liable to suggest to the Chinese mind mistakes and suspicions? For instance, he might naturally say to himself,—"What a want of good sense this man shows, in undertaking to do a business which does not pay his expenses, or even for the paper with which the books are printed. Perhaps the books are cheap because they are inferior and really worth little.—Why is he so anxious to get rid of them?—Is he really what he appears to be, or is book-selling only an artifice under cover of which he is making a map of the country or studying

its *fung shuy*, or doing something else." Of course explanations on the part of the book seller will clear up these matters in the minds of those who might hear and understand them, *i.e.* if they believed them. Still it is probable that a large proportion of those who see the foreigner will be left with the impression above given.

Now the gratuitous distribution of religious books, or books inculcating virtue, is a practice with which the Chinese are quite familiar, and one which is readily understood and commands respect. By a careful and judicious distribution, we may see that the books fall into the hands of persons able and disposed to read them, a result by no means certainly secured by selling them.

This matter of disposing of books has many sides and phases which we cannot now fully consider, and the conclusions arrived at will be determined by varied and varying circumstances.

I imagine that there is much less difference of opinion on this subject now than there was a few years since. Very few at present would recommend the whole-sale and indiscriminate gratuitous distribution of books, which was practised some years ago. In fact both whole-sale distribution and large sales are now impracticable, except in new fields, where the experience of past years in the coast provinces may still be repeated. I think too that we will all agree that the selling of books is most desirable if the sales are *bona fide* and carried on by suitable agents.

In concluding this subject I would say, let us accept the fact, that while there is a demand, and I believe a growing demand for Christian books, that demand is as yet a limited one. Still though limited, it is a very important one, and it is in our power to do much not only to supply but to stimulate it. To this end we must elevate the character of our books both in matter and style. Among other means for promoting this object I may mention the establishing of depositories for the sale of Christian books in all our Mission Centers, and in our out-stations; and through native colporters who are fitted and qualified to accompany the books they sell with oral instruction and explanation. I think it is a good plan to sell books through the native book-stores, leaving them there on deposit.

Allow me in closing to express my great pleasure in the evidence that this Society gives that the "Term Question" is no longer a bar to the practical union and co-operation of missionaries even in the literary department of their work. Is it too much to hope that we may at no distant period be able to point to the complete solution of this Term Question, as one of the incidental and collateral advantages secured by this Society, in addition to the accomplishing of its main design?

A BIT OF CRITICISM.

BY R. H. GRAVES, M.D.

IN the leading article of the May-June No. of the *Recorder* Mr. E. H. Parker undertakes to notice an article in the *China Review* on "Aryan Roots in Chinese." As to the tone of Mr. Parker's article I can only remind your readers that "no argument can answer a sneer." He is doing an interesting and useful work in comparing the various Chinese dialects and it is to be hoped that he will hereafter accomplish something in this direction worthy of his reputation as a scholar. The field of investigation is very broad and if others choose to make researches in other directions there is no reason why Mr. Parker should be contemptuous toward them. Of course in comparative philology much is merely tentative. We must collect analogous sounds and words before we can make any safe deductions. Philology is as yet in its infancy, like many other sciences, and there must be hypotheses here as elsewhere. No writer on the origin of words is to be taken as ultimate authority. Philologists differ among themselves like other "doctors." The May No. of the *Atlantic Monthly* (May 1884) contains an article in which such men as Max Muller and Monier Williams not to say Pietet are shown to be mistaken in their etymologies of some of the commonest words—mistaken at least in the opinion of the writer of the criticism. I have no complaint to make against any one who differs if he does it in a scholarly spirit, and feel as much as any one can that all efforts at identification must at first be tentative. That a mere coincidence of sound amounts to nothing every tyro in philology knows.

But I wish to call attention to one or two of Mr. Parker's remarks that deserve notice.

He takes a number of Sanskrit roots "ending in the vowel *ri*," and lays it down as a principle that no Chinese word can be derived from one of these unless one have parallel cases of change. Suppose one apply this principle to English. It is generally admitted that our word *bear*, "carry" is connected with the Sanskrit *bhri*, one of Mr. Parker's examples, but according to his principle he will not admit this connection because we have no words *drear* "observe," *tear* "cherish," *kear* "do" &c.

But have we no Chinese words derived from this series? Without asserting this connection positively I would point out several as not improbable. From the Aryan root DAR, "see;" "consider" Skt. *dri*, we have 賦 Canton *t'ai*, "glance at," "see," from Aryan DHAR, "support," Skt. *dhri*, "carry" "support," we have 扛 Mand. *t'ai*, "carry" "raise," 提 Canton, *t'ai* "lift" "carry;" 慾 Mand. *t'ai* "figure," "form," compare our "form" which Skt. derives from this root; also perhaps 胎 *t'ai* the gravid womb; compare *bear* "to give birth to," and *bear* "carry." From *sri* "go" may come 徒 Canton, *sai* "move," "migrate;" with *wri* "cherish" connect 懷 Canton *wai*, "cherish;" with *kri* "take" compare Cantonese colloquial 截 *kai* "take," and 借 *kai*, "take along with." We might extend the list, but let this suffice.

The list of words published professed to be examples taken from *Canton Colloquial* only and yet Mr. Parker complains that one of the words is taken "out of its local obscurity"—that it "is quite unknown out of the Canton Province." What of that? If it had been claimed to be a part of the general language of China there would have been some excuse for such a remark. The same will apply to many of the illustrations given. Is not Mr. Parker carrying his favorite line of investigation to an extreme when he objects to any notice being taken of local words?

On page 163 Mr. Parker speaks of the Aryan connections as "what he calls Aryan connections" (Italics mine). Does not this convey a wrong impression? I do not profess to be an Aryan scholar, but have only accepted the results arrived at by Skeats and others. If Mr. Parker doubts that there are such "Aryan" roots his quarrel is with Fick and Skeats and not with me.

As to his remarks on 𠙴 I am perfectly aware of the connection between *ang* and *kang* and only brought forward the Aryan root as a possible reason why the *k* was dropped or perhaps as shewing an earlier root from which the form with *k* was derived. As to Mr. Parkers form *an* "another," he will find it given more correctly by Dr. Williams as *ang* "more," "still."

Like Mr. Parker I do not "profess to have established anything, but only to have suggested something" with regard to the Aryan connection of some Chinese words.



THE BOND OF UNION AND SOME CHARACTERISTICS OF THE CHURCH
OF THE FUTURE.

WHOEVER studies nature as she unfolds herself in all her forms of beauty and attractiveness early finds that one of the most striking of her aspects is the law of harmonious unity which pervades all creation from the lowest and most simple forms up to the highest and most complex. And I would like to call attention to this law, since it is to be used as an analogue when speaking of unity in the Spiritual kingdom.

Every where in nature are found objects totally dissimilar in structure and appearance grouped together to form one whole, governed by the same laws, and making towards the same end—yet each object, whether it be a sun the size of Sirius, or a protoplastic cell invisible to the eye, retaining its own separate existence and peculiarities while assisting in the harmony and usefulness of the mass. The various organs found in the body are composed of numberless cells and vessels for excretion or secretion of fluids necessary to nourish life—yet each infinitesimal cell and vessel is totally distinct from its neighbor, living, so to say, its own little life, but alike with its comrades accomplishing the purposes for which it was created.

What can be more unique and unlike its fellows than one of these organs in itself. And yet each when in a normal state works harmoniously with its neighbor so that though different from it the eye cannot say to the hand I have no need of thee—nor again the head to the feet I have no need of you.

This law of harmony in diversity is strikingly shown in the heavens above. There are the various sized planets with their one or more moons or belts of light, and the meteoric stones and dust, remnants of extinct worlds, all revolving in regular order around the sun, and forming the Solar system. Then there is the stellar, system, still larger, more varied, and complex. Still larger stellar groups form a stellar cluster, and these clusters again circulate around a common center, and so the complex movements keep on till we arrive at what mathematical laws tell us must somewhere exist, the central point of the universe around which all nature swings, drawn by the one same law of gravitation. And here around Him who sits enthroned upon the pivot point of the universe the Sustainer and Maker of all, move the worlds which He has stored like dust in the skies, Nebular and stellar clusters, stellar groups and solar systems,—worlds still in gaseous form, and worlds whose

fires were extinct in the ages of the past,—worlds teeming with life, the abodes of creations as endless in form and structure as are the species on this planet, and yet different from them; worlds glorious enough to be the homes of saints and angels, and worlds whose gloom and darkness fit them for the habitation of devils and fallen spirits; while now and anon the comets fiery messengers of the Most High dart in their eccentric orbits, enlightening the heavens with the splendor of their trails.

The mind is bewildered as it tries to picture the panorama spread out before the gaze of the Infinite as He views all these systems upon systems of stars circling around Him. And yet though beyond computation in their number and variety, and in the forms of life which they support, these worlds are swayed by the same impulse and but one law directs the fall of an apple and guides a sphere as it spins along in its course.

Now as in nature so in grace, for the Author of both kingdoms is the same; and as we find in the one a common force which holds all together, yet allows each its own peculiarity of motion, shape, size, color and use, so shall we expect to discover in the other some common sentiment to bind in one a heterogeneous mass of beings, without in any way dwarfing or running into one set mould the ideas and opinions of any; being assured that the Designer of unity among diversity in creation has also made abundant provision for unity among the diverse elements which compose the church purchased by the blood of his Son.

The Lord's touching prayer is that they might be one even as He and His Father are one. Have you ever thought of the extent and scope of the words, "Christ's church a united church." We are told that they shall come from the North and the South, from the East and the West. Let us see what this means. And here I quote. "Take India with its 280 millions of people. Should the various tribes which compose this country pass before us in single file so that we could fix a transitory gaze of a minute on each, and could this stream keep on night and day it would require 570 years before all the people of this empire alone could pass before us. The population of the world is nearly six times that of India, hence to look at each being on it for sixty-seconds would require over 3000 years. But this total of living persons represents but one fleeting generation. Then think of the hundreds of generations which have passed, and are probably yet to come.

Take Northern Asia with its tribes of Scythians, Tartars, Manchus and Mongols which have lived upon her plains. Millions beyond computation have descended from the steppes and overrun

the countries below. Empire after Empire has been submerged by repeated deluges of these savage hordes.

Then call to mind the kingdoms of Assyria, Persia and Arabia, and try to imagine the millions who have lived in these countries when they were all powerful.

Again think of China, and Japan and Corea teeming with life for centuries past; the islands of the Pacific where myriads of our fellow men have lived and died among the most degraded superstitions and horrors.

Look at the map of Europe and think of the tribes of savages which in prehistoric times have swarmed in its forests and floated on its rivers, of the Gauls and Celts, &c., of the Goths and Sclavine hosts which in later times overran its countries. Think of the immense numbers who now live in England, France, Germany, and Russia, and you will be lost in the picture of the throngs who have populated and will yet inhabit this one continent.

But the end is not here.—Africa 5000 miles in length and 4500 in breadth claims our attention. Here is Egypt, a country which in the earliest twilight of history was swarming with an industrious people. Here also are Nubia and Ethiopia, and the countries of the Northern Coast. It is idle to attempt to estimate the millions of these people when in olden times Hannibal led his troops across the Alps, and of the population of this dark continent to day. Livingston and Stanly tell us that it is alive with tribes whose origin is lost in dim antiquity.

We pass to the Western Hemisphere and here recent researches tell of worlds of life which existed in remote times on the broad expanse of the two Americas, of mighty and civilized nations in Mexico and Peru, the vestiges of whom are seen only in mounds and broken pottery, while the simple names of the mighty tribes of Indians who have stalked the woods, or fished in the waters, of North and South America for generation after generation would fill volumes. And these have but given way to the thousands who now live in Mexico, Brazil, the United States and Canada."

Such is a faint outline of the population of this world. We know that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him, and we can be assured that among these multitudes of Asia, Europe, Africa, the Americas, and Islands of the sea, there have been many very many "gropers after God," men who have sincerely followed the few rays of light they have had to guide them and who if they had been in the full blaze of this our day, would have believed and rejoiced in the sun of righteousness. Such surely are among that

multitude which no man can number, gathered out of every kindred, and tribe, and people, and who stand before God's throne praising Him day and night.

My purpose in speaking of the numbers and diversity of those who have, do still, and will yet populate this globe is to have us realize that Christ's church, which embraces representatives from all nations and conditions of men must be as boundless in the variety of characteristics, physical, mental and spiritual, possessed by its members as is the kingdom of nature. What then is the bond which will correspond to the one we call attraction of gravitation in the natural world and bind the half naked Hottentot to the civilized Caucasian, the Catholic to the Protestant, and members of one sect to those of another and cause all believers to be united, and yet allow to each the utmost freedom in retaining his individuality and own opinions?

The Bible tells us what this bond is. We are told that a lawyer came to Christ and asked what he should do to gain eternal life and Jesus in reply to the lawyer's own answer, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself, said, "this do and thou shalt live;" and this response is but an echo of the teachings of the Old Testament where are given the same words in answer to the question. "Hear O ! Israel what does the Lord thy God require of thee?"

Here then, the essential attribute of the Almighty and the instinct which He has, to a greater or lesser degree, implanted in all living objects of his creation is to be the bond of union for the "Church of the Future," the magnet which alone can draw all mankind together in harmony with each other and their God, while at the same time it leaves unfettered the personality of each, not compelling the opinions and ideas of one to fit into exactly the same groove with those of another; thus completing the analogy of union amidst diversity in the Spiritual kingdom which we see exists in the physical world. Christ's answer to the lawyer shows more than human wisdom for it appeals to a principle founded on the nature of men, and which all acknowledge to be just. Would that the majority of the so called "leaders" of the church had been content with the words of their Master and not have tacked on to His simple demand of honest, sincere love, requirements of their own formulating as necessary to membership in Christ's body.

What I seek to say is that *Love* is the only possible bond of Union which can exist in a Universal Church, and that whoever loves his Maker and his fellowmen to the extent Christ's words demand,

"*all the heart*" he is regarded by God as a member of his family, and no one, no matter how he may differ on any so called theological points, has any right to refuse him recognition as a brother and as an equal sharer in all the privileges of Christian fellowship.

Friends, how is the Universal Church to become a united one? Is it by all Protestants accepting the dogmas of the Church of Rome, and becoming Catholics? Must all Congregationalists be changed into Presbyterians, or Baptists into Methodists, before the Son of God's prayer for unity can be fulfilled? Certainly not, otherwise our analogue in nature would here fail, and each Christian would, while attracted towards the center be compelled to part with his own freedom of opinions, and think and believe just as do the mass around him.

Let me illustrate what is meant by Love being the fulfilling of the law, and the basis of all requirements God demands for entrance into his family.

A father goes into a far country for a time, leaving his children behind. Before starting he gives them a book in which is written how he wishes them to live, and what they must do to gain his approbation on his return. He also appoints one whom he calls his son to be their elder brother and pattern, and exhorts the members of his household to love this person and each other to the fullest possible extent during his absence. The children find it as easy to love this elder brother as to love their father. He is most tender and kind. The little ones run to him for sympathy; and the older ones seek his advice and counsel.—So the days, full of affection and love pass away.

To stimulate his family to think about him and study his book, the father, while emphasizing the necessity of love, has left many of his designs but partially revealed. To this volume, a desire to learn their fathers wishes and win his smile leads all to turn. Some of the family after careful study think that there are evidences that parts of this book are not so much the work of their father as are other portions. They may have been added by other hands, although perhaps with the father's consent, and hence are not of equal authenticity with the rest. But their love to their father still keeps them anxious to study his book, and find out his will and the more they study it the more do they esteem it.

Again at times from little fragments scattered here and there in the book, some are not thoroughly convinced as to the exact relationship there is between him whom they love to call their elder brother and their absent father, though all are alike moved by his loveliness and seek to pattern themselves after him. They talk the

question over in an affectionate manner, but it never occurs to either party to doubt the love of the other, or insist that they should be expelled from home. They agree to keep on loving and studying, knowing that the father on his return will make everything plain.

Much is said also in their book about the rewards and punishment which the father will mete out to all when he returns and many profitable hours are spent in discussing this point. There are those who regard some of the threatening against disobedience if taken literally as too severe, and inconsistent with the gentle character of the father. They regard them therefore rather as figures of speech to warn them against evil. The majority, knowing the tendency to form habits which cannot be broken, point out that when the time of awards comes character will have been already formed, and he that is unjust must remain unjust, and he that is filthy must remain filthy, and that punishments, though ceasing to be corrective, must still remain to show the displeasure of an outraged father against sin, which occasions so much confusion in his household, and hence must continue as long as sin itself.

Yet though of various opinions they lovingly study together these and other questions which constantly arise, all alike being convinced of the danger and ingratitude of refusing to love a father who showers upon them so many blessings, and resolve to keep on loving him, and studying his book till his return when everything now but partially understood will be made clear. And will not that father be satisfied with each member of his family when he sees the love they bear him and each other? He who loves his God and fellow man to the extent Christ's words demand cannot go far astray for the greater includes the less, and this being at the base of all that the various denominations call necessary creeds, the only question to be asked of any seeking to enter the Church should be Christ's question to the lawyer, Do you love God and your neighbor; if so you can belong to us?

And when I speak of love I do not mean that sickly mask which deists wear who speak of the God of nature and proudly boast of their worshiping this being in his own temples, the woods and mountains, and streams, untrammelled by the laws and creeds of any church; these are strangers to the very meaning implied in such a term as "our Father." Nor on the other hand do I mean that other extreme called humanitarianism, which in loving the creature leaves almost out of sight the Creator. To love God, to love Him as any parent wishes his child to love him, means confidence in his wisdom and justice, a belief that he hears and answers prayer, a desire to seek to know and obey his commands, and a willingness to

study everything purporting to come from his hands in order to know his will. In this meaning of the word love, is implied also a desire to keep up constant communication with the father and to carry into every place a sense of his nearness and presence. To love our fellow men is to do to them what we would wish they should do to us were they in our place and we in theirs,—not as the Chinese put it merely to refrain from doing to others what we wish others to refrain from doing to us—for this is only negative. We must be *actively* engaged in seeking to show our love to our brethren, not saying “be ye fed and clothed” nor giving of our goods to help the needy through *agents*, because sights of sin and suffering are painful to witness; but, forgetful of comfort and ease, untiringly seek the welfare of all.

This is love that suffereth long and is kind, that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but in the truth—bareth all things, believeth all things—hopeth all things,—endureth all things—This is the love that never faileth.—Whether there be tongues they shall cease, whether there be knowledge it shall vanish away—but these three faith hope and charity shall abide and the greatest of them is charity. Without it we are nothing, with it everything, for it means in brief, a willingness to find out and a determination to do God’s will, and none need fear the results of such a determination and study.

Some will argue that besides *love* there are other essentials necessary to be accepted before entering the church. One will say you make the entrance to heaven broader than the Scriptures warrant. But, I add, no broader than Christ’s own words, “this do and thou shalt live.” Another will urge, has not the church taught for ages that such and such doctrines must be believed in and practiced in order to gain salvation? But God has allowed the various branches of his church to make too many mistakes and they each have contradicted themselves too many times for any one of them to claim infallibility in the dogmas they teach and here I quote again.

“ The Apostles died saying distinctly that strong delusions awaited subsequent generations of Christendom. The reformation was founded on the fact that all the church had erred on some of the central points of Christianity. Catholics and Protestants believe that the learned Rabbins of Judaism have wrongly studied the Bible in still not regarding Christ as the Messiah. The Roman Catholics are convinced that Protestants are mistaken on the fundamental doctrines,—while all Calvinist divines believe that Arminian divines misunderstand two important doctrines of revelation, and

the Arminians think the same of the Calvinists. And finally Christendom generally is in favor of infant baptism, and baptismal regeneration, but this does not prevent many able and learned men from maintaining with Neander that infant baptism is a pernicious error, notwithstanding its antiquity."

In every age and in every time there are too many illustrations of the fact that what one branch of the church teaches as necessary, some other branch, with seemingly as good reason does not believe in. Both cannot be right and one must be wrong; but let none say that because the church teaches this or that doctrine therefore the dogma must be true.

It is said of those who once unfasten their vessels from the anchorage-ground of strict faith in all the doctrines of their particular Church that they soon lose their bearings and many are shipwrecked, while others enter the harbor only with battered hulks after having suffered fierce storms of wind and water. But the fault is that such have put to sea without compass of love to direct their voyage, which, if they had taken it with them, would have always given the right direction to their barks and brought them, though not all by the same course, finally into port.

If then, not dogmas or creeds, but *love* is to be the bond of union for the "Church of the Future," how great an error is it to encourage anything preventing this love from having universal sway by keeping alive any rivalry between the various sects. And what assumption for any one branch of the Universal Church to claim that I am the only door, if you wish to enter in you must enter through me and basing these claims, not on Christ's demand of love but on tests which it never can be proved he demanded, whether it be succession from St. Peter, a particular mode of baptism, or any other standard of man's devising. Such narrow-mindedness is sad to witness in Christian countries, but how loudly should those who hold the unity by love to be all important protest against any such views of sectarianism being engrafted on to churches just budding into life in heathen lands. And how all should disclaim against teaching new converts, infants merely in knowledge and spiritual growth, and in whose darkened minds the sublimest truth of the universe, the Fatherhood of God and the brotherhood of man, is just beginning to dawn, that others praying to the same Creator, reading the same Bible and seeking to spread the same gospel, are not their true brethren, and that they must not worship together because they choose to express their love in a different form and by other words than themselves. The most charitable wish for such is that their number may grow less and less.

Does it not also keep alive the feeling of denominationalism to pick up a Presbyterian paper and read that the editor was truly grieved one day when calling at a prominent Presbyterian's house to see that he took the Baptist Trumpeter instead of his own church weekly, or when we read in the Methodist Bugle that a certain town of say 300 people has only six or seven churches of some other persuasion, but none of the Methodist, and unless one or two are quickly built the writer is afraid that the "Lamp of the Lord" will go out in that place?

Again is it not delaying the coming of the Church of the Future of which the only badge is to be love to be told that many ministers have had to resign their connection with some particular denomination not because their love to their God and neighbor had grown less, but because they could not with increase of study and experience still subscribe to all the exact formulas demanded of them? Not so very long ago one of America's best known Christian men was suspended from his Church because he believed in the use of instrumental music, and the singing of hymns instead of the metrical version of the Psalms. This of course is an extreme case—still no church claiming to be of Christ's founding has any right to be a close corporation insisting upon requirements its Head never did. The Church's function is to carry out the wishes of its founder, and we are assured that he who forbade his disciples to interfere with one casting out devils in his name although he followed not him, would never allow any one to be driven from his fold because he did not hold the usual accepted views as to the time and writer of the Pentateuch, or regarded the book of Jonah as a poem instead of a veritable history.

So much for the Bond of Union. Let us look now at what will be a few of the characteristics of the Church of the Future.

If some Rip van Winkle, or one of the seven sleepers, should lie down and wake up at the end of the coming century, feeling as if he would like to go to church, I think perchance his experience would be somewhat as follows. He will see before him a plain substantial building, to pay for which every cent had been raised before beginning the work. Over the door is the inscription,

THE PEKING BRANCH OF CHRIST'S UNIVERSAL CHURCH.

He enters. In a niche in one corner of the hall stands an urn, for these are the days of cremation—and inscribed on a tablet is the epitaph "Sacred to the memory of sectarianism." Born in the cold dark ages of the past, when men's minds were darkened and education limited, it was not able to survive the warm and genial sunlight of

universal love of the 20th Century.—During its day and generation it led a life busy in strife but having outlived its usefulness it has died regretted by none.

“De mortuis nil nisi bonum.”

Being a little early our sleeper, while waiting for the congregation to assemble, engages in conversation with an aged brother who is sitting near the door and asks him what has become of all the Methodists, Baptists, and other denominations he heard so much about before he went to sleep. The elder, stroking his long white beard, replies that in his youth he remembered hearing of such, but that now these are obsolete names there being but one Church for all the world. Some of the branches of this Church however still retained many of the old forms of worship, such as one particular mode of baptism; reading prayers &c., but these are considered merely as minor points and kept in the back ground while sincere love to God and to our fellow men is in all alike the only test of membership. When asked did not the death of these sects lead to confusion in the organization and charities of the church the old man responded not at all. He had been told that formerly there were in numerous places too many churches and in others not enough, owing to the rivalry between the various denominations.—Now as there was but one Universal Church, such rivalry had ceased, and care was taken to see that everywhere all needs were duly supplied. In regard to the general management of the Church the elder went on to say:—the Church Universal resembled a government with its Head invisible but everywhere present directing its actions, and that by prayer to Him suitable men were always found both to take a lead in its management at home, and to represent its interests in the few remaining parts of the world, where as yet it was not fully established and by the bond of love to bring all workers harmoniously together.

But how, again asks the sleeper, do you manage about the various charities and the collections of monies necessary for carrying on the work of the “Church Universal?” Nothing is easier replies the old man. Love inspires a sense of gratitude to Him who left all for us, and none looks upon his things as his own, but as God has prospered him gives with a cheerful heart. No one is allowed to ask or plead for money; but at our services simple statements of the operations which such and such societies are carrying on are made, and any so inclined, as they pass out of the Church drop their offerings in these big boxes you see by door. Thus there is no giving for ostentation's sake and the right hand knows not what is done by the left. This to our friend seemed an excellent innova-

tion, since he had often thought that one half of what formerly was given was apparently contributed to bring commendation on the giver, and the other half to get rid of the beggar.

The elder continues; there are now far fewer charitable organizations than there once were, thus leading to greater economy in the work of the Church. His Church history told him that at one time there were something like forty different societies represented in China alone each with its secretaries and other expenses, for which large sums were annually required; now the work was consolidated and each body of Christians looked after the destitute within a certain radius around its own doors while those parts of the world still heathen were apportioned to the various Christian nations to evangelize, and the work of one was never hindered by the proximity of others who while professing a belief in the same religion refused to give the right hand of fellowship.

Will you also tell me about your church services asks the sleeper. Willingly, comes the reply. We have now no Sabbath school where all are children and none adults, or no sermon to hear which the grown up people come and the youngsters carefully stay away. Whether it is to listen to the pastors address in the morning easily understood by the children, or to take part in the study of the afternoon all alike delight in being present, while in all churches are held on several evenings of each week, services of song, with short addresses, thus seeking to draw in the crowds who formerly walked past the door, or found their way to places of amusement, too tired with the toil of the day to listen to any formal discourse. At these meetings long winded deacons and prosy elders are choked on the spot, and confession of individual sins and prayers one for another are always in order.

Have you made any change in the education of your ministry, is the next question. The elder responds that the Bible is more of a text book in the Theological Seminaries than once it was. He has heard it said that in the preceding century a student at one of these institutions once remarked that his day was so taken up with lectures on various subjects connected with but outside of the Bible itself, as to leave but little or no time for the simple study of that Book. We now realize that man is a religious animal worn out by six days of toil. He longs to hear on the Sabbath something, not on things in general, but how he in particular may get peace and help to do his daily work. They best therefore supply this need who are the most deeply saturated with the spirit of the Scriptures, and now our seminaries insist that its students shall be men of *one book* and that the *Book*, other lines of education being placed behind, not before this.

Again the sleeper asks—As you do not not insist on Church dogmas and doctrinal points, what do your preachers have to talk about? We have the same subjects which Christ and his Apostles and all have discoursed upon from His time to this. There is however this great distinction between former times and the present. Then the Clergy spoke each in accordance with the particular views of his Church and insisted on all agreeing with these views before being received into the Church. Now our Ministers have the utmost freedom of thought. The only restraint laid upon them or their hearers is that in all they do they shall be entirely governed by the spirit of love to God and to each other. In your day, the elder goes on to say, there were the Siamese twins who were closer bound together than any two beings who have ever lived, and yet no two ever spoke less often to each other. Brought up under the same circumstances, they had only the same ideas, and naturally had but little if anything to talk about. We now see that God has purposely left unsettled many great questions so that mens minds should be quickened by intellectual argument, and has made the law that he who lives in the exercise of love will never be a dwarfed, one-sided man, but will have a sound mind, one ever ready to believe all his Maker requires of him, just as he who roams the woods in nature's free air never thinks of health, that coming as a matter of course from his surroundings.

There being no time to ask further questions our friend enters the Church, and is shown to a seat built on anatomical principles adapted to the small of the back hence very different from our uncomfortable pews of to-day. He looks around. The large, plainly frescoed room is warm and light, and above all well ventilated. He notices that the young men of the Church have had assigned to them the duty of showing the worshipers, as they assemble, seats all of which are free; and no distinction of dress or social position seems to be made. Instead however of the silks and satins with plaiting of hair and golden ornaments one here remembers to have adorned those women who worshiped in the fashionable churches of the past century, and the tatters and abject misery of the attendants upon the now past away mission chapels, all who come are plainly and neatly dressed, though some more expensively than others and he afterwards finds out that it is the habit of the rich members to use the money saved in making less show, to clothe their poorer brothers and sisters thus making it possible for both classes to worship God together in the same place.

The service begins—No paid singers of unsavory morals monopolize the singing, but all join heartily in the frequent hymns

and anthems. An earnest man, whose head perhaps does not bear the impress of Bishops hands, utters a heartfelt prayer, and after reading a short chapter in the Bible comments briefly on the verses, telling his hearers what is their duty towards God and what God requires of them as they go the rounds of their daily life. Possibly the preacher is not familiar with the poets or the latest discoveries in science, still the most cultured of his audience seem to listen alike with the most ignorant to his simple words, evidently having come not to have their ears tickled with pleasing words and beautiful thought, but to hear something to help them lead better lives.

As the end of the service approaches our sleeper begins to forget, and feels in his pockets only to find a few rusty coppers, taking it for granted that loquacious old ladies or pretty girls will beseech him to buy tickets for some strawberry festival, pic-nic, bazaar, or raffle in aid of the Church debt, or that when he hears the plaintive call of the Secretary of the society to buy white cravats for the Theological students of Patagonia, and as he has not the wherewith to respond, he will be called mean. He is greatly relieved to think of the elders words that all such customs have passed away and that now no one is asked personally for subscriptions.

As the preacher rises to pronounce the benediction our hearer also rises and proceeds to put on his coat and gloves, so as to be ready to make for the door with the words "Amen."

The sexton however taps him on the shoulder and tells him he must show more reverence, and wait till the service is fully over before getting ready to leave. Dazed by this innovation he tries to collect his thoughts—but suddenly remembers that the ladies in the same pew with himself have never once said that Mrs. Smith is wearing the same bonnet she wore last Spring or alluded to the fit of Mrs. Jones dress. This is too much, he mutters "tempora mutantur" and swoons. As they carry him out, some are heard to say—"he is dead"—but others—"Nay, he has only gone to sleep again."

Such in brief will be the "Church of the Future." It will be a Universal Church, one whole body with all its parts working harmoniously together, to enter which the only requirement will be Christ's own words "Thou shalt love the Lord thy God." He—who claims to do this and brings forth the fruit of this love in showing kindness to his fellow man shall be free to consider himself a member of His body.

God's most valuable gifts are the freest. The air we breathe is free to all whose lungs are capable of receiving it.—The water we drink all enjoy alike whose tastes are not vitiated by the desire for

something stronger—Membership in God's family is open to all His creatures whose souls are willing to love their Father. As in an army there are the different branches of artillery, cavalry, and infantry so will there still be the divisions of forms and ceremonies which now exist. Those who like a ritual will meet together and worship God in certain prescribed forms,—those who prefer immersion as a mode of baptism will have their own assembly. But as in a family some of the children choose one profession and some another, and no one claims preeminence for his vocation over his brothers, so in God's family will each in honor prefer one another. There will perhaps be the Catechism and creeds of to day, which contain the concentrated results of years of study of the wisest and best in the Church; but these will be acknowledged to be but epitomes of how the principle truths of Christianity strike certain human minds, and as such will be considered worthy of respect. But the Church of the Future will realize that, like science, Religion is capable of growth, and the garment of expression in one age may not fit the study and increased growth of another.

In the United States in 1860 when the call of the President for Volunteers to save the Union went forth, none were asked are you Republican or Democratic, can you calculate the flight of projectiles, or do you understand general So & So's system of tactics; but only,—Do you love your country and are you willing to come out openly and defend it?—If so choose your branch of the service and be faithful in it. So in the "Church of the Future," will the new convert only be asked, "Have you in your heart that which the Lord thy God requires of thee,"—a determination to love him with all your soul—if so you may belong to us. Attach yourself to those whose form of worship you think best, your beliefs we leave to your conscience."

To govern some such "Universal Church" as we have described will be easy. Each congregation will manage its own affairs and have its own meetings. Churches within a certain radius will choose delegates who will at certain times meet together forming what Presbyterians call Synods—Every two or three years representatives from all these Synods belonging to any one country will meet in what may be termed a "National Assembly." Then every five or ten years comes the Great Assembly of the church, held we will say in Jerusalem. And if any event could bring again the heavenly hosts to earth shouting "Glory to God in the highest and on earth peace, good will towards man," I think it would be this the first gathering of the Church militant.

Let us glance at the scene. The building, erected on the site of the old Jewish temple is large and spacious. On the platform are the venerated forms of 24 leaders of the Church chosen to preside on this sublime occasion. The rest of the building is filled with the various representatives of the "Church Universal." We see the scarlet hat and purple cloak of a cardinal of the Church of Rome sitting next to the drab gown and sombre hat of the quaker. The Episcopal Bishop with his prayer book, and to him indisputable proofs of Apostolic succession, is along side the Plymouth Brother, while here and there are scattered the white turbaned and stately form of the Christian Brahmin, the short, flat nosed Esquimaux, these from the land of Simim and these from Ethiopia, and the Islands of the sea. All have each his own opinions and beliefs. The Catholic still clings to his forms, and the Baptist trusts in his translation of the word *Bαπτίζω*. The Methodist when he swears still uses the name of Wesley and believes as firmly as ever in his system of discipline. But each says these are not essentials of religion, we all belong to but one and the same Church.—No creeds or dogmas are promulgated by this Council, no texts of Scripture are stamped with this or that human interpretation, and all made to acquiesce. But the days are passed in singing Anthems of Praise, and prayer, and forming plans for future growth and development.

Much time might be spent in seeking to forecast what the Church of the Future is to be like in heathen countries. One thing is certain that untrammeled by traditions and not dwarfed by centuries of ecclesiastical education, it will more quickly grow in a broad and brotherly, loving, universal-in-every-sense-Church than is possible in our home lands. That is if those who come to these darkened people bringing with them the light of the Fatherhood of God and the brotherhood of man will be content to let these truths have their perfect work in virgin soil and not attempt to mould or neutralize the action by magnifying the importance of rites and creeds. But enough—I take no glowing view of the Church of the Future—Bright as the promises of God is to be the history of His Church.

But to make it a universal, united body, one in which all of many climes and many minds can harmoniously unite, requires a foundation simpler than that which any one Church now has. In them there is too much of the hand of man—in the Church Universal there is to be only the hand of God and I believe that the corner stone of this future fabric is to be Christ's own words, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself;"—for in this is included everything, faith in Christ, forgiveness of sins, and hope for the future. But the details of how

this love shall be manifested, and in what words it shall be expressed so as to constitute an article of belief, will be left to each man's conscience, and not formulated for him by any body of men.

We hear much of an Anglo-Saxon Confederation of all English speaking Countries and Colonies. But the grand confederation of the various disjointed parts of His body, which the Head of the Church is surely though silently carrying on, is as infinitely grander in its scope and purposes as are the ideas and plans of the Almighty superior to the petty schemes of the wisest of mankind. When or how this Union will come about no mortal dare say, but let us in the words of the familiar hymn ask "Watchman what of the night?" He answers, Very dark and stormy. For many centuries Christ's Church, founded in love and designed to be joined by love has been split up into many fragments each claiming preeminence over the other, and saying I am of Paul or I am of Apollos. Catholics are destroying Protestants and Protestants hate and anathematize the Church of Rome as the "Scarlet Woman" and the "Abomination." The established Church of England is persecuting the Covenanters and Puritans who in their turn revile the established Church, the names of the various sects are almost without number. There are the Adamites and Dancers, Arians, Christadelphians, Eurastians Origenists, Pelagians, Separatists, and many others, each refusing to recognize the rest as brethren and all too busy with their little spites and jealousies to hear the Master's words "Go ye into all the world and preach the Gospel."

Again we ask "Watchman what of the night. He answers, It is now the 19th Century. The sky is growing brighter and day seems to be dawning. Many small sects disappear while the larger ones seem to be drawing closer together forming Evangelical Alliances. In nearly all Churches is given an invitation to any loving the Lord Jesus in sincerity and truth to partake of the communion no matter of what belief. The separation of Church and State the great bulwark of pride to all established Churches, seems to be fast approaching and all denominations have representatives in heathen lands proclaiming the good news of salvation. Still much remains to be done before the noon day light of Universal love shall reign.

"Watchman, again, what of the night." What can you now see? It is the 20th Century. I see those who formerly were of different beliefs now appear to say but little of what they once thought so important. I hear now no more of my creed being better than yours or that I am in the right way and you in the wrong.—There seems to be now no clinging to forms and expressions of words as essentials of belief, but all are together harmoniously

making their way to the same one glorious place in the distance where appears to be a sea like unto crystal and on which stand those gathered out of all nations and tongues and people, who with one voice sing only the one song of love unto Him who loved them, and gave himself for them.

It was a never to be forgotten day when, on the 2nd of July 1871, Victor Immanuel with his veterans entered Rome. As their king ascended to the Quirinal palace, and the long line of soldiers marched past none of these braves then thought of Tuscany or Sardinia or Venice. Even the red shirted Garibaldians forgot their chief,—and only one theme of joy filled the hearts of all,—Italy was United! “Long live United Italy, and long live the king Victor Immanuel” was the cry.

The time is fast approaching when our “Emmanuel Victor,” “Prince of Peace,” will take to himself his great power and present to himself his church a glorious church without spot or wrinkle and none at that time will remember Presbyterianism, Episcopalianism or any other *ism*, but a united Church will sit down at the marriage supper of the Lamb.

To hasten this consummation of the Church of the Future is your privilege and mine, and every word said, and every action done towards breaking down the few remaining forces with which some still try to hedge in and narrow the kingdom of God, will not fail of its reward.

Correspondence.

Religious Freedom through the Evangelical Alliance.

MR. EDITOR,

DEAR SIR,

The last number of the *Recorder* contained a letter urging the formation of Branch Alliances. With the Editor's permission I will call attention to one great service which these may render at once to the kingdom of God in China viz., in obtaining Religious Freedom. Whilst we do not advocate the spread of Christianity by mere dependence on torpedoes and bayonettes we do not believe that God meant Christians of influence to allow their brethren to be outlawed, and outraged, and burnt, and butchered, while they stand by with their hands in their pockets without doing anything to protect them, *therefore*

A more united action by means of Branch Alliances (Provincial Alliances as far as possible co-extensive with the political divisions) throughout the empire is a thing most devoutly to be hoped for. I will specify some of the advantages.

1.—Protestantism will have a *united* front where consuls do not exist to meet the Religious Office (Min Kiao Kü) which the Chinese have established in the provincial capitals.

2.—This will enable 2 or 3 men to *represent* the many. A busy official cannot be expected to return the calls of every missionary who may call.

3.—It will open the door for *intercourse* with the officials to whose presence we cannot get easy access now.

4.—This will allow the missionary, in common with every class in China, the privilege of laying his case before the official without making any more official pretension than what he really has.

5.—Men by being representative will have greater weight than by presenting their own individual views.

6.—I might add that by having a Chairman and a Vice-chairman (the latter might be Secretary as well) these officers would fit in with the Chinese notion of principal and assistant perhaps better than a western form. The less experienced could thus by visiting together learn from the more experienced the etiquette and forms of official intercourse. They are of great importance and cannot be picked up at random. Most teachers know nothing of them.

7.—When we have failed to persuade the native Religious Office through the Local or Provincial Branch we can have the aid of sympathizing brethren in Peking and when these fail we can appeal to those influential men in the west to aid us. Their representations have been successful in *almost every instance* since the formation of the Alliance. We need not be surprised if a deputation of some of the highest in our home lands were to arrive in China with this express purpose. It could not but awaken much thought and inquiry in the minds of many of the leading statesmen of China. If successful a new day will dawn upon those noble men and women who are now daily suffering for righteousness sake. Then will begin more than ever the time of keeping pure what we now strive to encourage and comfort by the glorious power of our blessed God.

Yours truly,

A Member of the Alliance.

July 20th, 1884.

Missionary News.

Births, Marriages & Death.

BIRTHS.

AT Chinkiang, on July 27th, the wife of Rev. H. M. Woods, American Presbyterian Mission, South, of a son.

AT Shanghai, on July 12th, the wife of H. N. ALLEN Esq., M.D., American Presbyterian Mission, North, of a son.

AT Shanghai, on July 15th, the wife of Rev. W. S. HOLT, American Presbyterian Mission, North, of a son.

MARRIAGES.

IN U.S.A. J. A. COFFIN, Esq., of Messrs. HEDGE & Co., Foochow, to Julia E. SPARR, M.D., of the Methodist Episcopal Mission, Foochow.

AT Chefoo, on July 22nd, by Rev. Dr. T.P. CRAWFORD, assisted by Rev. Dr. M. T. YATES, Rev. N. W. HALCOMB, and Miss MATTIE M. ROBERTS, all of the Southern Baptist Mission, Täng-chow fu.

AT the U. S. Legation Peking, August 1st, by Rev. C. GOODRICH, Rev. I. PIERSON, and Miss F. HALE, of the A. B. C. F. M. Mission, Paoting fu.

AT Tientsin, on August 21st, by Rev. H. H. LOWRIE, Rev. A. KING, of the L.M.S., to Dr. LEONORA A. HOWARD, of the American Methodist Episcopal Mission.

DEATH.

AT Weihsien, Shantung Province, on July 29th, ANNIE KIMBALL, wife of Rev. J. H. LAUGHLAN, of the American Presbyterian Mission.

DEPARTURE.—On July 5th, Mr. and Mrs. A. G. PARROTT, and one child, China Inland Mission, for England.

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SHANGHAI.—The term of Rev. C. H. Judd's pastorate of the Shanghai Baptist Church (Foreign) expired on June 30th. He has resumed his work in connection with the China Inland Mission, and we understand will act as the General Agent of the Mission at this Port.

TAKUTANG.—Rev. J. E. Cardwell, one of the oldest members of the China Inland Mission, has felt constrained to discontinue his connection with that Mission. He is a great loss to the Mission, as he is not only a veteran, but one of the best scholars in the Chinese language which the Mission numbers. We trust it is no fault of the Council of the China Inland Mission which the withdrawal of such men as Messrs. Cardwell, Dr. Barchet, Wills, Adams, Hunnex, Copp, Protheroe, M. H. Taylor, James, Turner, Dalziel, all men of sterling piety and zealous Missionaries. They are a great loss to the Society which they leave and a corresponding gain to those whom they join. Every one of them has taken up Mission work in connection with other Societies, or independently, except Mr. M. H. Taylor, who was engaged in educational duties at the Arsenal until his death.

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IN addition to the Commentaries in course of preparation upon Luke and I Corinthians, a Commentary on Ephesians is in hand.

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AMOY.—The Report of the English Presbyterian Mission, gives us the following facts. There are in connection with the work at this port more than 30 natives engaged in preaching the Gospel and more than 20 men teaching schools. Five native pastors are entirely supported by their congregations. Chinchew has become a new centre. There is a Church located there also a Hospital, the

latter under the control of Dr. Grant, in which more than 4000 patients are treated annually. Dr. MacLeish has began Medical Missionary work on the island of Kolangsu. Educational work at Amoy in Congregational schools and in the middle school is vigorously and successfully prosecuted.

* * *

SWATOW.—The English Presbyterian Mission here has 33 Mission Stations of which one third are among the Hakkas. New Churches have been erected at two stations. The native churches contributed about \$400 toward the building fund. Nine native agents are in the employ of the Mission. The College has been well carried on by Messrs. Smith and Mackenzie. Nineteen students were in attendance in 1883. Dr. Lyall's well equipped Hospital is a valuable aid in the work of the Mission. 4400 patients received treatment last year. 12 of them have been received to church membership. The common school work is in the hands of Mr. Paton. He has had 36 boys in attendance in the Swatow School during the past year 5 or 6 of whom will enter the College this year. There are also 5 schools in the country. The Douglas Sanitarium, named for the much lamented Dr. Douglas, has been established on Double Island and is a great benefit to the Missionaries. It was a present to the Mission from J. M. Douglas Esq., a brother of Dr. Carstairs Douglas.

There is a College with 9 students and 7 schools with 70 pupils among the Hakkas. It is proposed to open a middle school during the current

year. Dr. Riddell has a Hospital, in which he has been aided by Dr. McPhunn. About 2500 patients have been treated at the Hospital and at the out-stations. Mrs. Riddell is doing good work among the women.

In connection with the entire Mission of the English Presbyterian Church, including Formosa, there were 2826 converts on December 31st, 1883, being a gain of 117 during the year.

* * *

SINGAPORE.—We are glad to begin to receive intelligence concerning mission work in the Straits Settlements. Through the kindness of Rev. J. H. B. Cook of the English Presbyterian Mission a list of the Missionaries at work there has been sent us. Mr. Cook entered upon Mission work at Singapore in 1881. He was aided by Rev. H. L. Mackenzie of Swatow who went down purposely to give his assistance at the outset. The Church now numbers 39 members, and Mr. Cook has trained native preachers associated with him. One came from Amoy and one from Swatow, as both dialects are spoken among the Chinese in Singapore. Two small Congregations have been gathered, one at Bukit-timah, and the other at Pongol. The Amoy preacher is located at Hong-lim-chi.

* * *

WE are allowed to make known the following particulars concerning the will of the late S. Wells Williams, LL.D. It shows how practical was his interest in the work of foreign Missions and in the Chinese.

The plates and the unsold copies of his Syllabic Dictionary, except 100 copies reserved for his son, he

bequeathed to the American Board, to be under the custody of the North China Mission. The proceeds of this benefaction are to be devoted to the education of Chinese Christians who may offer themselves for the work of the ministry.

Five thousand Dollars are bestowed upon the American Bible Society to be used in extending the circulation of the Bible in the Mandarin dialect.

Five thousand Dollars are set aside for the maintenance of a Chinese Professorship in Yale Col-

lege, or failing this, for the aid of worthy Chinese students who may attend Yale College. This is however subject to certain conditions which render the money unavailable for the present.

Two hundred and fifty Dollars are presented to Dr. B. C. Atterbury of the American Presbyterian Mission, Peking, or to his successor, for medical work.

Five hundred Dollars are given to H. D. Porter M.D., for country medical work in connection with the A. B. C. F. M., in North China.

Notices of Recent Publications.

Taoist Texts: Ethical, Political, and Speculative. By F. H. Balfour. London' Trübner & Co. Shanghai, Kelly & Walsh, 1884.

THE above work contains translations of nine more or less important Taoist treatises, and portion of a tenth. Among these there is one which has for centuries exercised a deep literary influence in the minds of native scholars, and has moreover fascinated several of the most solid sinologues of modern times. I allude, of course, to the *Tao Té Ching* 道德經.

The *Tao Té Ching* is popularly attributed to Lao Tzü, who flourished in the sixth century before Christ. Now it seems probable that Confucius actually had an interview

with Lao Tzü; but in the preserved works of the former there is no allusion to the *Tao Té Ching*. Neither is there any such allusion in the books of Mencius, nor in the writings of Tso Ch'iu-ming, nor in fact in the remains of any author of those early days. This includes even such famous Taoist Apostles as Chuang Tzü and Lieh Tzü; who though frequently quoting the sayings and doings of their great Master, seem not so much as even to have heard that he had left his message behind him in writing.* Only when we reach the epoch of

* "The philosophers *Chwang* and *Lie*, however, seem to have been aware of the existence and contents of the *Tao Té Ching*, and the latter expressly quotes its words." Watters.

I have read Chuang Tzü from beginning to end and have come to an exactly opposite conclusion. With regard to Lieh Tzü, his citations of Lao Tzü are not to be found in the text of the *Tao Té Ching* while such passages in Lieh Tzü as are identical with portions of the *Tao Té Ching* are there attributed not to Lao Tzü but to the Yellow Emperor! There are also quotations from the latter (黃帝書) which are not to be found in the *Tao Té Ching*.

the historian, Ssü-ma Ch'ien, are we formally introduced to Lao Tzü as an author,—author of an unnamed work about *Tao* and *Té* in 5,000 and odd characters. Whether the work we have now is that particular one thus mentioned in the *Shih Chi*, granting that the latter ever really existed, is a point which has by no means been satisfactorily decided. The *Tao Té Ching* is at any rate a modern name,—dating probably from the Sung Dynasty,—of a comparatively ancient book. How ancient, it is hard to say. The style is archaic enough, being in many places unfinished to the last degree; but the text is not necessarily, as Mr. Walters calmly asserts, "quite unintelligible to all ordinary mortals." And it contains some slight internal evidence of belonging even to the period to which it is usually assigned; e.g. an allusion to exorbitant taxation (Chapter LXXV), which reads almost like an expansion of a certain brief entry in the *Ch'un Ch'iu* (15th year of Hsüan Kung). On the other hand, besides the difficulty of the Burning of the Books, the *Tao Té Ching* contains characters not to be found in the *Shuo Wén*,—a dictionary supposed to embrace all the characters in use at or about the time of the Christian era. But textual criticism is dangerous work, and with these few indications the question must await the advent of some Chinese Bentley to be set at rest for ever.

Commentaries upon what for convenience sake I call the *Tao Té Ching*, have appeared in endless number and variety. One of these, the *Lao Tzü Chu* in 2 books, was attributed to Ho Shang Kung of the Han dynasty (B.C.) But a clever critic of the T'ang dynasty pointed out that, in addition to evidences of style and diction, this particular arrangement of the commentary under each sentence had not been known previous to the date of Ma Jung.* Another famous edition of the *Tao Té Ching* was issued by command of the Emperor Shun Chih, who openly declared his belief that Lao Tzü's utterances were neither empty babblings nor magical incantations, but good sound philosophy for every-day life, out of which it was necessary only to select the more suitable for use.† Meanwhile, the object of this notice is to deal with a commentary which professes to give the only true interpretation of the text.‡ It is said to come from the hand of Lü Tsu, the well-known Taoist saint of a thousand and more years ago, and has been adopted by Mr. Balfour in justice to the text, which he observes should be expounded by a Taoist rather than a scholar of any rival school. And provided always that the Taoist would hold himself bound by the same laws of syntax and verbal exegesis that fetter the Confucianist, I for one should be happy to entertain his interpretation, no

* Mr. Walters speaks favourably of this work as the "Editio Princeps," evidently never having heard of the above *exposé*.

† "Both Confucianists and Buddhists, however, also regard the *Tao Té Ching* as a book of deep mysteries, and admit the supernatural, or at least marvellous, character of its author." *Watters*.

‡ "His (Lü Tsu's) commentary is very diffuse, and does not tend much to give a clear conception of Lao Tzü's teachings." *Watters*.

matter how fantastic or far-fetched it might appear to be. But when a commentator steadily ignores rhythm, grammar, the recognised meanings of words, etc., etc., making a given character mean one thing in one place and another thing in another place, solely to bear out some hypothetical rendering for which there seems to be no justification in heaven above or in earth beneath, and which moreover is of itself nonsense,—then it is time to turn equally from the failures of the Confucianists and from the perversions of the Taoists to the obscure, but comparatively purer atmosphere of the text itself.

Before proceeding, it is desirable to place one fact upon record. For the new interpretation of the *Tao Te Ching* now provided by Mr. Balfour, no one can hold Mr. Balfour responsible. He has translated strictly in accordance with the so-called commentary of Lü Tsu. Passages which have struck me as outrageously absurd, I have carefully examined; and I may say that almost without even the most trifling exceptions I have found Mr. Balfour faithfully reproducing the exegesis of his Taoist commentator. Further, the commentary as a whole may be scientifically valueless: the reproduction of it as in Mr. Balfour's translation is of undoubtedly value. In the first place, the Taoist commentator has in spite of himself thrown some light on several troublesome passages which had been horribly mangled by the Confucianists. Secondly, we can see more clearly therefrom what scant right the Taoists of later ages had

to claim kinship with the grand old philosopher whose shoe-strings they would have been unworthy to loose.

Premising so much, in fairness to Mr. Balfour, it remains only to see what is the outcome of this appeal to Taoist inspiration; and to facilitate the examination of the text, I shall avail myself of Mr. Chalmers' translation,—the only one within my reach. As to this latter translation, I cannot say upon what commentary it is based. What I expect to be able to show is that, as it stands, it is full of error,—error which, at a venture, I should say is not likely to be of Mr. Chalmers' own coining.

Let us begin at the beginning, and pause for a moment over the first words of this famous text. 道可道非常道名可名非常名 *Chalmers*.—The *tau* (reason) which can be *tau-ed* (reasoned) is not the eternal *Tau*. The name which can be named is not the eternal name. *Balfour*.—The *Tao*, or Principle of Nature, may be discussed [by all]; it is not the popular or common *Tao*—[e.g. the *tao-li* of ethics, dealing with the 四端 and the 五常]. Its name may be named [i.e. the *Tao* may receive a designation, though of itself it has none]; but it is not an ordinary name, [or name in the usual sense of the word, for it is a presentment or *eidolon* of the Infinite].

Of the above, the first seems to me a bald grammatical rendering without reference to the sense; the second, a rendering without either grammar or sense. To say that *Tao* cannot be “reasoned,” is to stultify the very existence of the *Tao Te*

Ching; while to give 常 such meanings as "popular or common" and "ordinary" at such an early date in the history of the Chinese language is, I believe, a great philological blunder. The *Tao Té Ching* is probably not the work of Lao Tzú, and it may even date no further back than the first, or second century of our era; but it is older than "popular" and "ordinary" as meanings of the character 常, which are first faintly shadowed forth in the History of the Han dynasty.

As to the sense of the whole paragraph it seems to lie upon the surface. The original meaning of 道 being "a road" or "way," one is surely justified in translating simply

"The way which can be walked upon is not the eternal Way (hereinafter to be discussed).

"Its name (Way) which can be uttered is not the eternal Name,—(that being ineffable).

In other words, the author simply warns his readers that he is not dealing with Tao under its materialistic but under its transcendental aspects, and that as such its very name is unutterable, the combination 道 *tao* being merely a humanly devised symbol to express that which is inexpressible. Mr. Chalmers himself came very near when he admitted that "Way would come nearest to the original," but he had lost the clue when he proceeded to state that the term was "too materialistic to serve the purpose of a translation." He might equally object to "I am the Way, the Truth, and the Life," a render-

ing confirmed by the most recent revision of the text.

I will now deal with a fuller example of the absurdity both of Confucianist and Taoist interpretations. Chapter xxix runs as follows:—

將欲取天下而爲之吾見其
不得已天下神器不可爲也
爲者敗之執者失之故物或
行或隨或响或吹或強或羸
或載或驟是以聖人去甚去
奢去泰.

Mr. Chalmers rendered this— "When one who wishes to take the world in hand tries to make it (according to his wishes by active measures of his own), I perceive that he will never have done. The spiritual vessels of the world must not be made. * He that makes, mars. He that grasps, loses. For in the nature of things, while one goes ahead, another will lag behind; while one blows hot, another will blow cold; while one is strengthened, another is weakened; while one is supported, another falls. Therefore the wise man (simply) puts away all excess, and gaiety, and grandeur."

Mr. Balfour says—"When a man desires to obtain the Empire, and govern it [by acting on this principle of simplicity], I see that he does so in spite of himself. The insignia of royalty may not be used by such. Those who make them will break them; those who clutch at them will lose them. For among the things of the world there are those who lead and those who follow; there are ejaculations of grief and ejaculations of gladness;

* I trust Mr. Chalmers can quote commentator's authority for this egregious perversion of the sense. In any case, he is responsible for not giving to the world the true meaning of the text.

there are those who are strong and those who are weak ; there are those who sustain loads and those who are good for nothing. For this reason the sage puts away excess, display, and pride."

It is difficult to say which of these two translations is the more outrageously absurd ; and yet, putting aside all assistance from Taoist or Confucianist alike, the meaning stands out in bold relief enough. The reader shall judge :—Those who have wished to take the empire and rule it,—I see that they have not succeeded. For the empire is a divine trust, and it may not be so ruled. He who rules, ruins ; he who holds it by force, loses it. This because among things there are some which precede and some which follow ; some which are inspiring, others which are expiring ; some strong, some weak ; some efficient others inefficient. Therefore the wise ruler discards (all measures which are) extreme, extravagant, or excessive.

It is quite plain that this chapter refers to the famous political maxim 無爲 or Inaction, which is supposed to be the essence of all profitable action. The empire is, literally, a "divine vessel" which may not be manipulated ; it must be left alone. This because of the heterogeneous elements of which it is composed, including of course mankind : the same rules cannot be equally applied to all.

In Chapter XLIX. we read 善者吾善之不善者吾亦善之德善信者吾信之不信者吾亦信之德信.

Mr. Chalmers says—"The good I would meet with goodness. The

not good I would also meet with goodness. Virtue is *good*. The faithful I would meet with faith. The not-faithful I would also meet with faith. Virtue is *faithful*."

Mr. Balfour says—"The virtuous I encourage, or approve ; the unvirtuous I would incite to virtue. The virtue [of the sage] makes others virtuous. The trustworthy I trust ; the untrustworthy I would make trustworthy. The virtue [of the sage] engenders trust."

Mr. Balfour has omitted 亦 altogether from his rendering ; but 德善 is of course the *crux* of the passage. I venture to offer the following as the true rendering :—

"To the good, I would be good. To the not-good I would also be good, *in order to make them good*. To the sincere, I would be sincere. To the not-sincere, I would also be sincere, *in order to make them sincere*."

It would be impossible in a notice of this kind to deal fully with the mis-renderings of both schools of commentators. They are Legion. For instance, Messrs Chalmers and Balfour say (Chapter LIX.) that in battle it is the "pitiful" or "compassionate" who conquer ; which is sheer nonsense. The character in question is 哀 "to grieve for ;" and it is certainly nearer to sense and truth to translate "in battle, those who deprecate [the war] conquer."

In Chapter LXXVII., Mr. Balfour says,— "The Tao of Heaven resembles a drawn bow. It brings down the high and exalts the lowly." But the italicised words take all the point out of the sentence. Mr. Chalmers says "the extending of

a bow," thus giving the correct grammar, but introducing a term unknown in archery which quite obscures the simile.

In the last chapter, Mr. Chalmers says "faithful words are not fine. Fine words are not faithful;" and Mr. Balfour says "Faithful words are not pleasant. Pleasant, or specious, words are not faithful." Yet the author wrote clearly enough,— "The truth is not pleasant to hear. That which is pleasant to hear is

not the truth." And the truth about the *Tao Tê Ching* may, in my opinion, be summed up under the three following heads:—

1. It is not the work of Lao Tzû, but belongs in all probability to the first or second centuries of our era.
2. It is one of the inspired works of the world.
3. It has not yet been rendered into the English tongue.

HERBERT A. GILES.

Buddhism: its Historical, Theoretical and Popular Aspects. Third Edition revised, with additions. By E. J. Eitel Ph.D. Tubingen. Hongkong: Lane, Crawford & Co., 1884.

THIS volume has come to hand as we are ready for the press with the final pages of the *Chinese Recorder*. For those who are familiar with the first edition of these lectures delivered at Hongkong in 1870-71 a mere passing notice of the Third Edition will suffice. We need only say that Dr. Eitel has supplemented the first issue of his brochure by a third paper in which he treats of Buddhism as a popular religion. The topics treated in this third essay or lecture are, The Truths of Buddhism, The Defects of Buddhism, Popular Aspects of Buddhism, Southern Buddhism as a Popular Religion, Northern Buddhism as a Popular Religion, Objects of Popular Worship, The Trinity, The Paradise of the West, The Goddess of Mercy, Interior of

a Monastery, Buddhist Polytheism, Buddhist Monotheism, Buddhist Notions of Atonement, Conclusion.

In conclusion the Doctor says, "I take leave of my subject, which I make bold to say, I have endeavoured to elucidate honestly and impartially. I have striven to do justice to everything that is good and true in Buddhism. But in the interest of truth I have to confess, and I trust the above given facts will bear me out in the assertion, that Buddhism is after all neither better nor worse than any other religion built up by man: it is a science without inspiration, a religion without God, a body without a spirit, unable to regenerate, cheerless, cold, dead and deplorably barren of results. Can these dry bones live?"

